# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

MESSRS. EDITORS,—A friend yesterday read to me the powerful *appeal for souls*, for which I now beg a place in your columns. It may meet the eye of some parent, or friend, whose truly estimating the soul's superior—unspeakable worth, will be of utmost moment to those subjected to his influence, and swayed by his example.

When Miss Jewsbury's powerful piece was read to me, I felt misgivings as to its fitness for the eye of a Christian public—the picture it presents seemed overwrought; too harrowing to the heart least capable of feeling.

The writer of this has seen one whose soul might vent its anguish in a future world, in such a death's dirge.—He has just parted from conversation with, shall he say it —*her*. The fair and healthful child of a yet youthful father, indulged, and his soul uncared for in his early days,—soon married and a father,—now a victim to overmastering intemperance, which has for years ruled him as a tyrant. This child is blameless in her outward deportment,—young, though approaching womanhood,—healthful and industrious,—and this is all. She does not say there is no GOD;—for men say there *is*, and she cannot prove the contrary;—she does not say there is no hereafter; but for her part she is content to 'get through the world,' which she intends, and has so far been able to 'take easy:'—she does not *curse* her father, but she does not love him, has abandoned him, and will not pray for him, she 'has no time!' 'He might reform if he would,—it is his own fault!' For Sunday, or its duties, she has no regard. She may be a rare exception,—the anguished heart is willing to take refuge in this hope.

Z.

### THE LOST SPIRIT.

"No man cared for my soul."—*Psalm* cxlii. 4.

WEEP, Sire, with shame and ruing,
Weep for thy child's undoing!
For the days when I was young,
And no prayer was taught my tongue;
Nor the record from on high,
Of the life that cannot die:
Wiles of the world and men—
Of their threescore years and ten;
Earthly profit—human praise,
Thou didst set before my gaze,
As the guiding stars of life,
As the meed of toil and strife;
I ran the world's race well,
And find my guerdon—HELL!

Weep, Mother, weep—yet know
'T will not shorten endless wo,
Nor thy prayer unbind my chain,
Thy repentance soften pain,
Nor the life-blood of thy frame,
For one moment quench this flame!
Weep not beside my tomb—
*That* is gentle, painless gloom!
Let the worm and darkness prey
On my senseless slumbering clay;
Weep for the priceless gem
That may not hide with them;
Weep the lost spirit's fate,
Yet know thy tears too late:—
Had they sooner fallen—well,
*I* had not wept in HELL!

Physician, canst thou weep?
Then let tears thy pillow steep:
Could'st thou view Time's nearing wave,
Doom'd to whelm me in its grave;
The last and lessening space,
My life's brief hour of grace,
Yet with gay, unfaltering tongue,
Promise health and sojourn long?
On the brink of that profound
Without measure, depth, or bound,
View me busied with the toys
Of a world of shadowy joys?
Oh, had look, or sign, or breath,
Then whisper'd aught of death;
Though nature in the strife,
Had loosed her hold on life,
And the worm received its prey
Perchance an earlier day—
This—this—and who can tell
That I had dwelt in HELL!

False prophet, flattering priest,
Full fraught with mirth and feast!
*Thy* weeping should not fail
But with life's dark-ended tale!
For the living—for the dead—
There is guilt upon thy head!
Thou didst make the "narrow way,"
As the broad one, smooth and gay;
So speak in accents bland
Of the bright and better land,
That the soul unchanged within,
The sinner in his sin,
Of GOD and CHRIST unshriven,
Lay down with dreams of heaven!
False priest, thy labors tell,
I dream'd—and woke in HELL!

*Miss Jewsbury.*

## DOCTRINAL.

### BISHOP HORNE'S PRIMARY CHARGE.—NO. I.

THE excellent practical view, a part of which is given to-day under this head, of some of the "great doctrines essential to Christianity," viz: concerning *the Nature of* GOD; *the Nature of Man; the Saving Principle of Faith; the Importance and Use of the Church;* and *the Necessity of a Pure Life and Holy Conversation;*—we have prepared for our readers from 'a Charge to the Clergy of Norwich,' by the late Bishop HORNE. What the Bishop of Norwich says of the state of society in his day, need not be in any respect altered for application to that of ours. "The learned and inquisitive," he remarks, "who see what is passing in the world, need not be informed that, in this age and this country, there are many dangerous corruptions, many errors propagated in respect to all the doctrines above mentioned. Occasional books and pamphlets, with periodical publications of various descriptions, betray lamentable mistakes in some, and very unwarrantable bitterness in others, against the distinguishing articles of the Christian faith. I do not mean, therefore, to inform my learned brethren of that which they know already; but still it is my duty to remind them, and stir up their attention, that they may unite with me, as I assure myself they will be ready to do, in every good measure which prudence and piety shall suggest for the preservation of our common faith."

This charge is prefaced with the following reflections. How numerous are the proofs of their justness which our day affords!

"When GOD surveyed the world which he had made, he saw that every thing was good and perfect in its kind: and such as he made it, such it continues to this day, under a law which shall never be broken. But when we turn our eyes toward the moral world, we find it unsettled and variable. It receives a law which it doth not preserve, but becomes weary of truth, and studious of novelty. The body is continually changing the fashion of its garments, but such fashions may pass and repass with little offence: new opinions, which are the fashions of the mind, are of dangerous influence, especially in religion, where they are most apt to intrude."

"We, therefore," he adds, "whose office it is to watch for the souls of men, should carefully observe what changes are taking place in our own age and country; what good doctrines are decaying, what evil opinions are rising up and spreading; tracing them, so far as we are able, to the causes and sources from whence they have proceeded."

#### CONCERNING THE NATURE OF GOD.

*The Trinity.*

That GOD in his nature is *one* JEHOVAH, and in persons, FATHER, SON, *and* HOLY GHOST, is the doctrine into which we are baptized: it meets us every where in the Scriptures, and is, therefore, very properly interwoven with all the forms and services of our Liturgy.

The Trinity of the New Testament is undoubtedly the same JEHOVAH, with his Word and Spirit, in the Old; and Arianism seems to have arisen among those Christians who took up from the Jews, in their state of apostacy, the false ideas they had formed of the GOD revealed to them by Moses and the prophets.* They, who do not agree with us in our belief, appeal to the Scripture *against us*, but do not appear to depend upon it *for themselves;* because they apply so frequently to other topics, as better suiting their purpose, and more accommodated to the feelings of the vain and inexperienced.

*March of Intellect.*

How often hath it been urged, that we ought not to receive the faith which the first fathers of the Church, and the succeeding fathers of the reformation, have delivered to us, because we are of late years so far advanced above them in knowledge? But I have never seen the connexion pointed out between any modern improvements in science, and the new doctrines of reformers in theology. We are certainly much improved, for instance, in the art of making time-keepers, above those who lived a hundred years ago; but no man will say, that we thence derive any advantage for numbering our days more wisely; or that we have any clearer ideas of eternity than we had before. An eminent artist in this way may doubt of the apostles' creed; but then there is no visible relation between his art and his unbelief. The conceit of superior learning has always had an ill effect upon Christianity; and is frequently found in those who have no great matters to value themselves upon. We may be as learned as we can make ourselves, and yet continue good Christians; because true learning and true religion were never yet at variance; but the moment we are vain of our learning, we begin to be in danger, and some folly or other is not far off. The Greeks were unfit to receive the Gospel, because they boasted of a sort of wisdom between which and the wisdom of the Gospel there is no affinity. They delighted to speak of little things in great words; while they who first published the Christian faith, propounded to the world the highest objects in the plainest language. Hence it hath been observed, that persons in the same state of life with the apostles of JESUS CHRIST, have attained to a great understanding of sacred things; while some scholars of high pretensions have betrayed great dulness and misconception in respect to the same: for our religion ever had, and ever will have, some things which are hidden from those who are wise and prudent in their own estimation, and are revealed to persons of teachable, child-like dispositions. The natural and adequate effect of all knowledge, when rightly used, is to make men wiser; but the affectation and abuse of learning have a contrary effect.

*Abuse of Abstract Reasoning.*

Many appear to have been drawn away from the Trinity of revelation by an abuse of abstract reasoning; that is, by presuming upon an analogy which does not exist, between mathematical truth, and all other truth. We have seen it argued, seriously in appearance, that three cannot be one in divinity, because it is not so in arithmetic. But we are here to distinguish: the mathematical sciences give us rules by which all *quantities* are to be measured; but when those rules are applied by analogy to the *qualities* of things, they must fail us, and the experiment is always hazardous. The specific difference between gold and lead, with the respective value of each, is an object of mathematical consideration; but the difference between good and evil is not; for these latter are to be compared and estimated as qualities. GOD in his nature and his perfections can never be considered under any idea we have of quantity. We know him and describe him by his attributes; all of which are qualities original in Him, and infinite in themselves. It must, therefore, be extremely dangerous to speak of GOD, and borrow our ideas from terms applied to quantity of any kind.

It may be hazardous to assign the causes of error upon speculation; but facts will speak for themselves. It is well known that most of our enlightened reasoners, who take the highest liberties with the faith of a Trinity in Unity, have been bred in those schools where the sciences which are conversant about quantities, claim a superior, if not an exclusive excellence. In their place they are excellent, and give absolute certainty; but in religion, being out of their place, they must of course turn into vain deceit. Let us, therefore, most humbly wish it to be well considered by those whom it may concern, that mathematicians, merely as such, have in religion no pre-eminence above other men; that mathematical analogies are not transferable to morality, theology, politics, nor to any science which is conversant solely with the qualities of things.

*Philosophy of Deism.*

Another prevailing source of error in divinity is, the human philosophy of deism, which the deists themselves very improperly term the *religion of nature.* A popular divine, of great talents and reputation, (Dr. S. Clarke,) unhappily conceded to the deists, that a *Unity of Person* in GOD, is the *first principle of natural religion:* since which time, a nearer relation than was formerly known, hath been growing up between doubting Christians and professed infidels. The attempt seems preposterous, that the wisdom of nature, be it what it may, should dictate to Christianity, which was sent from heaven to dictate to *that*, and is attended with the divine grace necessary to render it receptive of those principles and doctrines which are superior to its own, and must be conclusive against them. I forbear to insist further upon this, because natural religion will meet us again, as we proceed, and must be considered more fully in another place.

* Mr. Whitaker, in his *Origin of Arianism Disclosed*, seems to have gone upon the right ground; and his work merits consideration.

## MISCELLANY.

### THE SACRED HISTORY OF THE WORLD,

*As displayed in the Creation and subsequent Events to the Deluge, attempted to be philosophically considered, in a Series of Letters to a Son.* By Sharon Turner, F. S. A. &c. 8vo. pp. 520. London, 1832. Longman and Co.

THE mass of intelligence accumulated during many years, and the extent of reasoning which are both exhibited in this volume, render any thing like a sufficient review of it within our limits, impossible. We can only say, that it is full of matter which the wise must esteem, which the good must approve, and which must benefit the minds of old and young. The design is most laudable, and the execution such as was to be anticipated from the industry and ability of Mr. Turner.

The outline is as follows:—Mr. T. commences with the creation of the earth, and its various important phenomena. He then proceeds with the formation of the planetary system, and returning to our own planet, enters upon the interesting subject of vegetation, the uses of plants, their diffusion, their living principles, and their primeval remains. His next inquiry is to the creation of fishes, their habits, and qualities.—Birds, and quadrupeds, and serpents, and insects, being then examined and displayed, we are led upward to the consideration of man, whose history is traced from the beginning to the Deluge. The whole is applied to virtuous precepts, and to an impressment of the love of the Creator in the souls of the created.

"Fact and sound reasoning (it is remarked as a first principle) should always agree and illustrate each other. If our facts and our reasonings do not concur, one of these must be erroneous. And as in all revealed truths, what is revealed must be true, if that is found to be at variance with our intellectual deductions, the mistake must be in our reasoning or in our inferences. While this discrepancy lasts, we may be sure that we have not hit upon the right solution. However ingenious or plausible our argumentations may be, we have missed the just theory; we have not found the real key; we have not penetrated to the law and principle from which the revealed facts have proceeded, and from which alone the full comprehension of them can be derived."

We may add, as an example of the way in which this argument is developed, the subjoined quotation.

"If the material world had been one uniform homogeneous mass, its eternal existence would have been always a possibility. It would then not have contained any evidence in itself to contradict the supposition. But the actual fact is, that all visible nature is a multifarious association of very compounded substances. Nothing is simple—nothing is uncompounded. Every thing we see, feel, or handle, is a composition, a mixture or union of more particles or of more elements than one. Not merely the grosser earthly bodies are so, but even the water, the air, and the light, are in this compounded state. Now, it is impossible that any compound can have been eternally a compound. Composition and eternity are as incompatible, as to be and not to be. The particles of which compounds consist, must have been in some other state before they were compounded together. The single condition of the elements must have preceded their union in the composition; and thus it is physically impossible that a compound can have been eternal. The school-boy perceives at once that his plum-cake cannot have been eternal.—The plums, the flour, the butter, the eggs, and the sugar, of which it is composed, must have been in some other places and state, before they were brought together to make the substance which gratifies him. So the mighty World we live on, the rocks, the mountains, the minerals—so every substance around us, animate and inanimate,—cannot have been eternal, because every one is a combination of numerous particles, usually very heterogeneous, and the primary elements of each must have been in their elementary state, and in some other position, before they moved and joined into their compound one. * * *

"The annual circuit, or a year, which is the completed orbit of the earth round this luminary, could not take place without a sun; but a day requires the existence and revolving motion of the earth alone. This is mentioned by Moses as beginning before the sun was made the centre of our astronomical system. As this fact denotes the diurnal movement to be distinct from the sun, and independent of it, it is another instance of the correctness of the Mosaic account. The first rotation of the earth round its own axis made the interval of the first day, and each subsequent revolution constituted the several days which succeeded. Our planet might cease to turn round in this diurnal continuity, and might yet circle round the sun in its yearly course. The moon moves in this way about our earth; for it has no rotatory motion. The cause of our earth's revolving round its axis, is quite distinct from the double and mutually counteracting forces which produce its annual orbit. Physics have not discovered, nor can rational conjecture assign, any reason for the diurnal rotation, except the commanding will and exerted power of the divine Creator."

On comets, the author observes—

"If we knew their uses in our system, we could form more probable conjectures as to the chronology of their creation. They have been noticed from the earliest era of astronomical history; and if our modern philosophers had not discovered that some, at least, leave us to return again into our system, and therefore describe a vast elliptical orbit round our sun, we might have fancied that the periods of their first recorded appearances in our field of science were the eras of their individual formation. But their recurring presence proves that their first existence ascends into unexplored and unrecorded antiquity. Yet from whence they come to us, we as little know, as for what purpose. Tycho Brahe proved that they were farther from the earth than the moon, and were nearly as distant as the planets. The comet of 1682 reappeared in 1759, having in the interval described an orbit like an ellipsis, answering to a revolution of 27,937 days. It will therefore reappear in November, 1835, or four years hence. In its greatest distance, it is supposed not to go above twice as far as Uranus.—This is indeed a prodigious sweep of space; and it has been justly observed, that the vast distance to which some comets roam, proves how very far the attraction of the sun extends; for though they stretch themselves to such depths in the abyss of space, yet, by virtue of the solar power, they return into its effulgence. But it has been recently discovered that three comets, at least, never leave the planetary system. One, whose period is three years and a quarter, is included within the orb of Jupiter; another, of six years and three quarters, extends not so far as Saturn; and a third, of twenty years, is found not to pass beyond the circuit of Uranus."

One specimen from the branch of natural history must suffice:

"The general character of fish is not that of voracity and hostility. It is gentleness, harmlessness, sociality, and animation. They are peaceful animals; happy in themselves, and for the most part harmonizing together, without any general display of savage cruelty or malignant passions. Such as are appointed to be the food of others, die in that way, and are sought and taken for that purpose, when the appetite actuates, but no further. But they cannot be justly stigmatized as voracious for this habit, more than ourselves for taking and eating them and cattle, sheep, fowls, game, venison, and other living creatures. We are carnivorous, but not voracious. We kill and cook the animals we feed on; but we have no malice, or ill-will, or hostility in such action or diet, any more than in plucking the apple, grinding the corn, or boiling the potato. It is, therefore, unjust to impute peculiar voracity and destructiveness to these tribes, because some feed on smaller fish, and others on the molluscæ, worms, and insects that they find. These latter animals appear to be as specially provided for such as use them, as slugs and caterpillars are for birds, and grass for cattle; for, at particular seasons, the ocean is made to swarm with them, for no other visible purpose than that the fish may derive nutrition from them. The molluscæ, which supply so many of the natives of the sea with their subsistence, are therefore endowed with a power of multiplication which, as in several other cases, astonishes us by its amount. It is the abundance of these petty invertebrated animals, of various species, so sedulously provided for the nutriment of the fish, which constitutes that luminous appearance, or phosphorescence of the sea, which so often surprises and delights the mariner on his watch in his nightly navigation. If some species of fish are always eating, which is not by any means an authenticated fact, they would but resemble the graminivorous quadrupeds, who pass their day in browsing and in resting rumination; neither can be fitly branded as voracious in such perpetual mastication; for what animal is milder or more inoffensive than the tranquil, though ever-eating cow, who takes 100 lbs. of grass in a day? But there are some facts which indicate that the fish have been much misconceived in this respect; and that however it may be with some particular classes, or at particular seasons, the far greater number take less food, and live with pleasure, and apparently from choice, longer without any ascertainable quantity of it, than any other tribes of animals that we know of. 'The gold and silver fish in our vases seem never to want any food; they are often seen for months without any apparent nourishment.' Even the pike, which has been so much branded as a devouring glutton, fattens on total abstinence. The salmon, although it comes in such multitudes from the ocean into the rivers, yet, when opened, is never found to have any nutritive substance in its stomach; an evidence of their taking none in that period of their existence; for the herrings, when they shoal, are found, on being opened, to have fed largely on the sea-caterpillar in their voyage. The lamprey tribe are confessedly small, or no eaters. Many facts of this sort will be recollected by the intelligent naturalist, which will lead him to inquire, whether the great majority of the finny world do not, for the larger part of their existence, content themselves with the nutrition they extract from water alone, without any additional substance. * * * * * * *

"The mild and harmless character of the fish class of being, in its general prevalence, is impressively exhibited by most of its largest tribes. The great Greenland whale 'pursues no other animal; leads an inoffensive life; and is harmless in proportion to its strength to do mischief.'—The massy sturgeon is of the same gentle nature. The formidable narwhal, or sea-unicorn, with all its size and powerful weapon of offence, displays the same disposition. The Oronooko manati, which has been found so huge in bulk, that twenty-seven men could not draw it out of the water, and the others of this tribe, of which some are twenty-eight feet long, and weigh eight thousand pounds, are likewise gentle and peaceable animals. These mightier chiefs of the finny nation are the true representatives of its general character. All are for the most part the same mild, playful, animated and unoffending beings; and have been so designed and organized, habited and stationed, as to be continually of this placid temperament."

Inclined to be pleased with all nature, Mr. Turner says:

"It has been ascertained that the oviparous serpents contain those species which are harmless and inoffensive. Even the oviparous vipers have no fangs, and possess no venom. 'They only offer to our consideration agile movements, elegant and light proportions, and soft or brilliant colors. The more we are familiarized to them, the more we shall be pleased to meet with them in our woods, our fields, and our gardens. They cannot disturb the pleasures of our rural habitations; but they may increase our enjoyments, by the beauty of their tints, and the vivacity of their motions. They are an addition to the ornaments of the fields; and help, with the other animated beings, to embellish the vast and magnificent theatre of vernal nature.' The green and yellow viper may be seized without risk; and after being taken, it becomes docile, and can in a great degree be domesticated and made amusive. Though in its natural state, it will, if interrupted, erect itself and hiss, either with anger or fear, yet it does no harm. It has been known to exhibit attachment and affectionate feelings to its human friends. The Roman or Esculapian viper is as mild and tractable. The lady viper unites the same attractive temper with a superior beauty of form and color. The boiga has a still more magnificent appearance with the same acquiescing gentleness, and with an attempt at a musical intonation of the serpentine hiss."—*Atlas.*

From the (London) Christian Observer.

### ON THE CHARACTER OF JESUS CHRIST AS A TEACHER SENT FROM GOD.

THE consideration of the manner in which our Lord JESUS CHRIST supported his character as a Teacher sent by GOD from heaven, not only tends to confirm the faith of believers, but ought also to convince the infidel of the injustice of his unbelief. We claim for him, not only that he spake as man never spake, but as never man *could* speak.

There is this peculiarity in our Lord's preaching, distinct from that of all human teachers,—that he constantly spoke of heaven as a place he was acquainted with, by having seen it. When the prophets and the apostles spoke of the glories of heaven, it was in a manner, if we except some visions of the Apocalypse, and a few other passages, which showed that their knowledge of heaven was the result of inspired information, not of their own observation—they spoke of the joys of heaven as what eye had not seen, nor ear heard. CHRIST spoke of heaven as of what he had seen, and his descriptions corresponded with an acquaintance thus directly obtained. He not only said, "I came down from heaven," but relates various particulars of its state. "In my Father's house are many mansions: if it were not so, I would have told you." Speaking of the "little ones," he says that "their angels do always behold the face of my Father which is in heaven." He showed that he was acquainted with the nature of the angels; "they are as the angels of GOD in heaven;" and that he knew the limits of their knowledge. He declared also the joy experienced in heaven on the repentance of a sinner.

The prophets and apostles knew the will of the Father by the inspiration of the HOLY GHOST, to whose agency they ascribe all their divine knowledge. CHRIST did not ascribe his divine knowledge to the HOLY GHOST; but in those instances in which he declares the Father's will as the result of a revelation, it is as the result of an immediate personal communication. He knew the will of his Father from having been with him. Speaking of his disciples, in prayer to his Father, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that thou didst send me."

Much of the information which CHRIST gave his disciples, was in its nature distinct from any thing which GOD has revealed to the prophets and apostles. He sometimes spoke of the secret things of GOD. He declared that the names of his disciples were written in heaven. He spoke of this confidently, as having been one in the council of heaven.

The divine knowledge revealed to the world through the prophets and the apostles was generally mysterious, described as dark sayings, and at best as a light shining in a dark place. Much of the revelation given to us by CHRIST, was of the most simple and distinct character. He described the past, the present, and the future, in connexion, and frequently in terms easily intelligible to his hearers.

If we judge of the character of CHRIST as an ambassador from heaven, in the same manner that we should judge of any person who professed to come from a distant country but little known, we shall be able to form a correct opinion of his authority. We should expect such a one to speak the language of the country, to be able to describe its government and productions, and the habits and customs of its inhabitants. We should examine the consistency of his descriptions, and should discriminate between what he said as the result of observation, and what he might describe as the offspring of imagination, or the result of communication.—In all respects, CHRIST'S mission bears the test. There was a consistency, a perfect knowledge, and a simplicity of narration, which proved that he really came from another country; that he described what he had seen, and heard, and done, in heaven. With such an earthly ambassador we should treat with confidence; enter on the object of his mission with willingness; and if it presented any advantage to our future interests, we should not hesitate in accepting his offers.

Were men as wise for another world as for this, they would with equal confidence receive the mission of CHRIST; for what could have been done to prove that he came from GOD which he did not do?

### THE POWER OF GODLINESS.

THERE is but one way, one effectual engine, to deprive any people of the profession of the truth which they have once received; and that is, by leading them into such profaneness and ignorance, as whereby they may lose all experience of its power and efficacy in communicating the grace of GOD unto their souls, and therein of all sense of the advantage which they might have had by it. When this is done, men will as easily lay aside the profession of religion, as burthensome clothes in summer.

*John Owen.*

### THE GLORY OF THE CHURCH.

THE present glory of the Church is its imitation unto the glory of heaven, and in general of the same nature with it; here it is in its dawnings and entrances, there in its fulness and its perfection. To look for any thing that should be cognate, or of near alliance unto the glory of heaven, or any near resemblance of it, in the outward glories of this world, is a fond imagination. And when the mind is enabled to discern the true beauty and glory of spiritual things, with their alliance unto that which is above, it will be secured from seeking after the glory of the Church in things of this world, or putting any value on them unto that end. That self-denial, also, which is indispensably prescribed in the Gospel unto all the disciples of CHRIST, is requisite hereunto; for the power and practice of it is utterly inconsistent with an apprehension that secular power, riches, and domination, do contribute any thing unto the Church's glory. The mind being hereby crucified unto a value and estimation of these things, it can never apprehend them as any part of that raiment of the Church wherein it is glorious. But where the minds of men, through their native darkness, are disenabled to discern the glory of spiritual things, and through their carnal, unmortified affection, do cleave unto and have the highest esteem of worldly grandeur, it is no wonder if they suppose the beauty and glory of the Church to consist in them.—*Ibid.*

### RELIGIOUS TRACTS.

IT would be unreasonable to doubt but that this method of diffusing religious truth will be assuredly accompanied with the blessing of GOD. His word, in this form, will not "return void." But at the same time, all who value aright the importance of the religion of JESUS CHRIST, will be ready to respond to an affectionate exhortation, to seek that spirit of mind which will unite the habit of fervent unceasing prayer, and of the most diligent activity, with the profoundest sense of entire dependence on the "Spirit of the Most High" to render human efforts available.

If the present and rising generation are to be blessed with the influence of moral and religious principles, it will be because "the Lord has designed to bestow the favor upon us." If he continues to employ the means without which no real religious benefit has ever yet been enjoyed by mankind, then a spirit of diligent and humble zeal will characterize those whom the Benefactor of nations honors as the agents of his goodness on earth.

Can any dignity be really greater than that conferred on such an agent? Can any temper of mind be more appropriate to such a one than a spirit of humility combined with charity and zeal?—*Report of Religious Tract Society.*

From the Episcopal Watchman.

### INSTANCE OF RESTITUTION.

*House of Reformation, May 4th*, 1832.

The enclosed letter is of very little worth except as a striking instance of the effect of religion in cultivating justice.

The writer is a boy of 14 years—naturally of strong selfish propensities, and equally strong conscientious faculties, which however, not having formerly been cultivated, he was left to the uncontrolled influence of selfishness. The effect of religious instruction soon produced a strong effect through his conscientious feelings. In some of his early cases of discipline, I have known him under so powerful a struggle of moral feeling as to cover his face with drops of perspiration in a cold room. He is a creature so entirely different now from what he was when he came here, that it is hard to consider him as the same person. He has been with me more than two years, has been baptized, confirmed, and for some time a communicant.

Some time since he told me of the case which is mentioned in his letter, and that he wished very much, whenever he could, to pay the woman.—Some time after, he with some others, was able to earn a little every week, by working during their daily play hours. On Passion week* he came to me and said he believed he had now earned five dollars, and he should like to send it to the person he had wronged.

Now, Sir, I know this is a simple thing, nothing to be praised, just his duty, and you may wonder why I think so much of it. I will tell you, Sir. As we are saved by free grace only, and not of ourselves, and not of works, and as all our righteousness is but as filthy rags, and that after we have done all we are unprofitable servants, and also as to the Christian, old things are passed away and all things become new, and we cannot by the most holy acts atone for the least past transgression—therefore we are in danger of feeling excused from making restitution for unjust acts long past, if we only turn from our evil ways, confess our sins to God, and trust in Jesus Christ for forgiveness. This case is a proof that the effect of the religion of Jesus Christ is not simply to lead men to repent of the past and amend the future, but to amend the past; and that he who depends exclusively for forgiveness on the atonement of Christ, will by that very spirit be most anxious to be just to his fellow men. The boy in question was not known to have taken the money, and he had lived easily for a year or more after having done so, and it was only by the effect of religious truth that he was brought to confess the crime, and to make restitution.

The following is a copy of his letter, which is entirely his own.

*House of Reformation, Good Friday*, 1832.

Mrs. M.—

I suppose you have some recollection of losing five dollars, some time ago. You did not know exactly who took it.

Your son Charles was going a fishing with me, and he had a book with him. He said that he would sell it to me. I looked at it and there was the money. I took it out and told him I would go home and get a line, and so went off with it.

I have felt very sorry for what I have done, and I hope the money enclosed † will make some amends. I hope that you will forgive me, and I pray to God that he will forgive me also.

The signature I think best to omit—and I shall be anxious that he does not see this article if it is published.

Your affectionate friend,
E. M. P. Wells.

* This boy with several others united in the observance of Lent, by voluntary fasting and self-denial.
† Five Dollars.

### DOCTRINAL TRACT SOCIETY IN THE PRESBYTERIAN CHURCH.

We have read with interest, the remarks on this subject in several papers. It is one which we deem to be very important—and of the importance of which, we have during several years past, been more and more convinced. We mean no disparagement to the efforts of the American Tract Society, nor would we draw off one particle of influence from it. On the contrary, we feel that it should, and it must have a more vigorous support from the American Church, and especially now, as it is about entering a new and most glorious field. Still there are points, which to us are important, for the propagation of which, other means must be employed. We do not, and cannot, expect the American Tract Society to publish on the particular theological views which distinguish the Presbyterian Standards.

At the present time, when around us almost every denomination has its particular Tract Society, in which their own views are freely supported and ours as freely canvassed—it seems as though we give up the whole, as untenable.—With all the catholicity of feeling that has prevailed, our Churches are not, and we trust never will be prepared to give up the precious "landmarks which have guided us, from the Reformation onward." There is a strong reason for the formation of such a Society in the fact, that from many, very many of our pulpits, doctrinal preaching, as such, is almost entirely excluded. The great cry among multitudes is, for practical preaching, meaning a course of preaching, which seeks present effect—rather than the exposition of the leading principles of our system.

*Albany Jour. and Telegraph.*

## COMMUNICATIONS.

To the Editors of the Churchman.

Gentlemen,—I regret that I have only a single copy of the interesting Report of the Missionary Society of the Church of England, known to you so well by the name of "The Society for the Propagation of the Gospel in Foreign Parts." I cannot, consequently, beg you to do me the favor to accept a copy.* A few passages, however, which I am sure will be read with interest by yourself and those who hail the appearance of your sheet each week, with gratification, I have pleasure in transcribing, from the appendix, for your perusal and use.

A Missionary Presbyter
*of the Church of England.*

Extracts from a letter of the Honorable and Right Reverend Charles James Stewart, D. D., Bishop of Quebec. February 7, 1831.

### BISHOP HOBART AND AMERICAN CLERGY.

"From Perth we went to Brockville, on the river St. Lawrence, about forty-four miles, and on Thursday, the 26th, (August 1830,) were met at Maitland, a village about halfway between Brockville and Prescott, by the Rev. R. Blakey and the Rev. D. Robertson, who were accompanied by two clergymen from the State of New-York, on the opposite side of the river.

"On Sunday, the 3d, (October 1830,) the church and burial ground at the village of Waterloo, near Fort Erie, were consecrated. The Rev. J. Anderson is diligent in the performance of his duties, and his congregation increases. In the evening we went over to Buffalo, in New-York State, and Mr. Cartwright," (the Bishop's chaplain,) "preached to a large assembly of the Church, which, on a short notice, were called together. The exemplary clergyman here, Mr. Shelton, and Mr. Anderson, keep up a friendly intercourse with each other,—an intercourse with our fellow-episcopalians in the contiguous diocese, which I am disposed to cherish. The interest I feel in the prosperity of the Church in that diocese, has grown with my acquaintance with its progress, and with the many and distinguished virtues of its late diocesan, whose friendship I highly valued, and whose decease is deeply lamented by me and all good Christians."

* * * * *

* [Our esteemed correspondent has, since writing the above, received and favored us with a printed copy of the Report.]

### CONCILIATION NOT COMPROMISE.

The next extract is from a letter of the Venerable George Mountain, D. D., Archdeacon of Quebec, and it is placed in juxtaposition with Bishop Stewart's well merited eulogy upon Bishop Hobart, because it must be profitable to turn, from a view of the natural consequences of an undue conciliation, as described by Archdeacon Mountain, to the flourishing condition of the Church in the State where the very different policy of that lamented prelate prevailed. The just retribution which overtook the incendiary is remarkable.

*Feb.* 11, 1830. "Not far from Frost village, (Shefford, Lower Canada,) there was a Church belonging to this Mission, which, as was afterward fully ascertained, was maliciously burnt down. The author of the deed, who was a painter, went to Boston and established himself there successfully in business; but, before long, lost every thing by fire. A few of the people built another church in the village itself; but, in the progress of the work, their veering sentiments pointed to other quarters, and they have, at last, come to a conclusion, by which the Methodists have the chief right in it; but all others, except, I believe, Universalists and Unitarians, have admittance to preach. This is one evidence that Church principles have taken but feeble root in this Mission; and—although the Missionary who broke the ground, and the laborer who received the plough from his hand, are both men of known piety, I may say, without hesitation, because I believe that they have become sensible of it themselves, that both of them, with the very best intentions, pursued a system which has contributed to this effect. With the view of rendering their ministrations more acceptable, and thence more beneficial to persons unaccustomed to our Church service, they stretched the spirit of accommodation,—a wise and Christian spirit in itself, when kept within due limits,—further than I humbly conceive to have been warrantable, and won some of the people, no doubt, more readily to hear them; but, in the mean time, if they did not retard, failed, at least, to advance the introduction and acceptance of our established and regular forms."

### DEDICATION AND CONSECRATION OF CHURCHES.

*Feb.* 8, 1830. I was called upon, this day, to preach two sermons, for which I had no possible opportunity of preparing any thing more than exceedingly slight notes, appropriate to the occasion of opening the new church in the village, (Charleston,) an extremely neat and well-finished building, highly creditable to the exertion of the principal individuals concerned. Among the population of these townships, where the Americans predominate, the service performed upon the opening of a new church is called the dedication, and it is an occasion which excites great interest. I took care, however, to prepare them for the ceremony of consecration by Episcopal hands. The state of the weather and roads was highly favorable, and the congregation amounted in the morning, to not less than 450 persons, in the evening to about 400; a large number, considering the extent of surface over which their homes were scattered. I took my subject in the morning from 1 John v. 6, 7, (8,) laying the foundation of the Holy Trinity as the grand object of Christian belief and Christian worship; and giving the latter verse, in the course of my subject, an application to the inspired writings and the two sacraments, as standing testimonies and conveyances of the truth and grace of God. In the evening I preached upon public worship in general, and the Liturgy in particular.

### CHARACTER OF AMERICAN EPISCOPALIANS, &c.

*Feb.* 18, *Freligbsburg.* The Rev. Mr. Whitwell came up to meet me from Phillipsburg, the village of the Mission lately dismembered from what was formerly one pastoral charge. (Rev.) Mr. Reid's child, with whom I contracted the voluntary relation of sponsor,—a great stumbling block with many in these countries, in our requisites for the administration of baptism, and, it must be confessed, often a just scandal from the careless manner in which it is undertaken,—was baptized before service. This church, built as well as others, through your exertions,* was, if I mistake not, the first building reared for God's worship in all this neighborhood, and the first mere country Protestant Church in Lower Canada. After I had preached in it, I visited, with Mr. Reid, the school, which is under the auspices of the Royal Institution, and most satisfactorily conducted, and called upon some of the families in the village, and I then proceeded to the house of his other church-warden, a very respectable and substantial person, on the road to Phillipsburg, where I was to sleep. His present wife is an American Episcopalian, staunch in Church principles, but without breach of charity; and nothing can exceed the veneration for their bishop, the attention toward their clergy, the delight to have one of this body beneath their roof, manifested in this and other families of a similar class. The comfort and feeling of confidence which is engendered by genuine church-fellowship and community of religious sentiment, may furnish an idea of the happiness of Christian society at large, if it were more truly like "one fold under one shepherd;" for which end I firmly believe that Episcopacy must be the common bond of external union, and that the correction of prevailing lax notions respecting irregular assumptions of the ministry, must be an indispensable prerequisite. God remove such faults among ourselves as help to obstruct a consummation so devoutly to be wished! I was pleased to see in this house the retention of old customs brought from the home of our fathers. The wall of the room was decorated with the word Christmas, in huge letters, and sundry ornamental flourishes wrought with some evergreen plant or creeper. It had been put up at that season, and suffered to remain.

19th. I went with the family to Mr. Whitwell's church, built, also, by your Lordship's means, when a Missionary, where I had an appointment to preach, and where I was met by the Rev. Mr. Nash, the Episcopal clergyman from St. Alban's, in the State of Vermont. With him I afterward spent the day at the parsonage of Mr. Whitwell, whose hospitable attention and that of his lady, provided us, also, with beds.

20th. We breakfasted between five and six, and Mr. Nash, as we had a mutual desire of prolonging our opportunity of being together, drove me on to Mr. Townsend's Mission, a distance of sixteen miles, where I had an appointment to preach the same day. I found that Mr. Townsend had made the appointment for this day at the more distant of his two churches, which is four miles from his house. Mr. Nash read the prayers, having no sort of conscientious objection to pray for King George. A Roman Catholic gentleman was present; and, always feeling anxious that, when Romanists attend our worship, the effect of the whole service should be good, I confess that I was mortified by the singing. But it is better to sing badly in church, if it is not done irreverently, (and such was far from being the present case,) than not to sing at all."

* This letter is addressed to Bishop Stewart. The great exertions of this prelate toward the erection of churches in Canada before he was raised to the Episcopate, are noticed in the Anti-jacobin Review for 1817, vol. 52, p. 162. Among the numerous instances of his munificent liberality, it may be mentioned that there is evidence in this Report of his having entirely supported at least one clergyman in his diocese since his ordination in March 1827. His chaplain is, also, supported by himself, independent entirely of the Society for Propagating the Gospel.

The Editors of the Churchman will cordially concur with the sentiment of the last period respecting

### PSALMODY.

Further extracts are appended, as they bear a reference to the cultivation of sacred singing in the congregation and in the family.

*Feb.* 3. This, which was the day allotted for my public duties at Eaton, was very unfavorable in point of weather. There was, however, a muster of from thirty to forty children at the school examination, which was highly satisfactory, and creditable to the master, (Mr. Oughtred,) and a very tolerable congregation at both churches. The north church, which is newly painted, is close to (Rev.) Mr. Taylor's house, the other, four miles distant. At his particular desire I read prayers, as well as preached, at both. A Scotch widow, of the name of Bolland, went with us in the sleigh, whose zeal and perseverance in attending upon the house of God is so great, that, at certain seasons, she makes light of wading a ford on foot, above her knees, having previously walked in an overflowed path for about a mile! She sits in church with all her wet things about her, no further dried than by the intervening space which remains in her walk; and she has told Mr. Taylor, that she was once in her life subject to rheumatism, and that she did not know what had cured her, unless these walks in the water to church had done it. After visiting one or two families, we went to drink tea, by appointment, with a family who, upon a former occasion, had been my hosts, and who had invited a few neighbors to meet us. Psalm-singing was introduced in the course of the evening, and I was glad to see the apostolic precept acted upon; "Is any merry? let him sing psalms." The introduction of this employment was no check upon the cheerfulness of the circle; no fear was felt of mixing improperly the festivities of the social occasion with the acts of devotion; no dread was entertained, on the one hand, of being thought methodistical, and no just jealousy, on the other, of the subserviency of the practise to any peculiar views.

*7th.* I spent the forenoon in visiting old acquaintances in the village of *Charleston*, named after your Lordship, and the scene of your labors as a Missionary, when the Church was first planted upon the spot,—the same, also, in which I experienced your kindness when you surrendered to me your only room, in a little garret, and your own bed, during a severe illness of several weeks, with which it pleased God to visit me ten years before. In the evening we drove to the house of Mr. Ritchie, the notary of the neighborhood, a respectable and useful young man, where some of the principal families of the village were invited to meet us, and the party was concluded as usual, (and surely with perfect propriety,) by presenting a Bible to the clergyman, who is expected to read, expound, and pray.

*17th.* Mr. Cotton drove me six miles to his church, where I preached, and, after the conclusion of the service, made an address to the congregation, exhorting them to repair and paint the building, which wore a discreditable appearance of neglect. The Rev. Mr. Reid, who had come over to meet me here, then drove me six miles more to his parsonage, in the village of Frelighsburgh, in his part of St. Armand. He took me, afterward, to spend the evening with a family well known, I believe, to your Lordship, who are really patterns of what plain farmer-like folks ought to be. All that they possess is the fruit of the man's own industry, blessed from above; for he made his war originally upon the forest, with no resources but the weapon with which he waged it. All within the house was plain, substantial, plentiful, orderly, and neat. The father of the family is a homely, countrified, but placid, benevolent, and humble looking man, whose whole air and appearance, were perfectly in character and keeping with the piece. All the eleven children, several of whom are grown up, are exemplary young people. The girls are among Mr. Reid's choir, who sing in a very pleasing style, and the father is one of the church-wardens. The farm, which, with every thing upon it, is the simple return of labor expended in one man's time upon the wild forest, is large, plentiful, and well-stocked; with orchard and other appendages. The whole family are simple and unsophisticated;—as the Gospel instructs us, they live in the fear of God, and are kept from evil by his grace. They are all steadfast Church-people, (although the father, I believe, was baptized as an adult by your Lordship's own hands in this Mission, your first Canadian charge,) and such as we would wish Church-people to be,—devout, but in a sober, settled, enduring way, and the blessing of Heaven seems to rest, as it were, visibly upon the house.

### AMERICAN TOURISTS.

Of St. John's, seven miles from Sabrevoix, Archdeacon Mountain remarks,—

"A Sunday School is held immediately after church, in which the master of the school, established under the Royal Institution, takes the leading part. The church here is a substantial brick building, and the parsonage house the best, perhaps, in the diocese; but the former is completely eclipsed by the recent erection, in its immediate neighborhood, of an edifice for Romish worship, with two glittering spires, whereas our own is surmounted by a little mean unpainted cupola of wood. St. John's must be regarded as an important Mission, if for no other reason, yet as being a general thoroughfare from the townships, and the key of entrance into the province from Lake Champlain, which pours in multitudes of summer visitants from the States, and these, as the steamboats land them on Sunday morning, inquire naturally for the church. Thus the Church of England is here like a city set on a hill, which cannot be hid; and the common cause of Episcopacy is affected by the manner in which the stranger may be led to pronounce upon the flourishing or languishing condition of religion under her auspices."

*To be continued.*

To the Editors of the Churchman.

Gentlemen,—You gave a place to the piece sent you last week selected from the practical and truly valuable works of Jones of Nayland. This emboldens your correspondent to offer another from the same treasury. Some of your learned readers will, I trust, by sending you a translation, enable such as are not so, to share the gratification which the sentiments of the piece are exquisitely fitted to confer.

Yours, Z.

### LETTER OF CONDOLENCE.

Gulielmus Jones amicissimo suo ———, charissimæ sororis obitum lugenti.

Gemitibus tuis respondent suspiria mea. Luctuosi quod scripseris ab alio prius acceperam, maximo quidem cum dolore. O si quidquam solatii ex verbis meis accederet! Amici enim loquela mærentis animi medicina. Si per ægritudinem liceat, fac tecum recogites, quæ sæpius cogitavisti. Abiit, non periit: mortalis desideratur, immortalis reperietur; ex infirmâ validam, fragili æternam, caducâ beatam habebis. Quotidianis laboribus, ut antea, te exerceas: mens variis negotiis occupata non vacat dolori. Tempus novas cogitationes afferet; at super omnia Fides, et nobiscum DEUS. Interiit, quæ habuit te fratrem observantissimum, diligentissimum, pissimum: at restant plurimi, quibus te salvo est opus. Vivas, valeas, et perdures; non oblitus amicorum, qui nec obliviscendus.

For the Churchman.

The selector of the accompanying passage from Herbert Smith sincerely trusts, that the introduction of the Sunday Press—an evil of which the Editors of the Churchman expressed some apprehension a few months back, may be mercifully averted from the United States.—The tendency of this world's fascinating literature to divert the minds of the young and *healthy* from the proper concerns of the Christian Sabbath, may be estimated from the following fact, which shows its influence upon the minds of those of whom better things might have been hoped. The poison of the Sunday news vender—(such is the cupidity of worldly-minded men!) finds its way to the beds of the sick and dying. The writer can never forget, that when he attended, a few years since, a hospital in the British metropolis, and ministered by such beds, he has often, on the Lord's day, been shocked at the interruption occasioned by the rustling of the Sunday newspaper, as it was hastily hidden beneath the bedclothes of the patient on the discovery of his approach. It was in these cases, however, gratifying to observe some lingering sense of shame, and of decent external respect for the Lord's day, and for the sacred office of his minister. But while conducting prayer or exhorting patients, in the different wards, in which, by turns, he assembled such as could walk, in order that the larger number of those, who were entirely confined, by accidents or diseases, to their beds, might have an opportunity of common praise and common supplication—how has he been discouraged in his painful duties. In one ward after another—one or two, perhaps in each ward—he has observed (and his heart bleeds while he recals the recollection!) the diseased, the maimed, the sick, the dying, at whose hearts our heavenly Father was knocking with his merciful correction—and who, *but for a Sunday Press*, would, probably, have opened their ears and their hearts to the report of a Saviour and of a sanctifying Spirit,—he has observed them to turn round upon their beds, and, *with Sunday newspapers in their hands*, to oppose a deaf ear to his admonitions and his intercessions. The next Sunday has found the beds of some of these *empty*, or *differently tenanted*. He has, in the intervening days, consigned their remains to the hospital burial ground—or the friends who furnished them with the means of supplying their profane taste, have claimed their bodies for interment—And for their souls!——Let the abettors of a Sunday press answer for *their* state of preparation for eternity.

### SUNDAY PRESS.

The Lord's day is profaned by speaking our own words—by making worldly instead of heavenly topics the subject of conversation on that day. Conversation naturally arises from those subjects to which the mind and attention is most directed: and here it will be found, that exterior objects have a vast influence, and none more so than those writings which, in lively colors, bring before us the actions and events of life; and if these should be, in any measure, in opposition to the will of our heavenly Father, how prejudicial must the effect be to his children.

Newspapers circulated on Sundays, are, indeed, the too fruitful source of encouraging the speaking of our own words; (Isa. lviii. 13.) It is to be feared they too frequently not only publish and disseminate what might properly engage our attention during six days of the week, but spread wickedness and vice under the mischievous and too often successful vein of humor. Sin is spoken of in a strain rather to excite laughter in the thoughtless mind, than the most just abhorrence against that which is so offensive to God. This is a poison which enters the very joints and marrow, and is silently, but too surely, undermining the morals of the people of this country, (England,) and when it is *published*, or circulated on a Sunday, it becomes the more deadly. That the evils consequent on *buying* and *selling* on the Lord's day, on *Sunday travelling*, on *Sunday entertainments and amusements*, and on the circulation of newspapers on Sundays, are manifest, all who claim any character for morality, must allow; and which, also, all who profess any value for the moral character of the country should be interested to correct.

*Herbert Smith.—(Law of the Sabbath.)*

For the Churchman.

*The last Appeal to the Reason and Conscience of an Intemperate Man, in a letter addressed to his Friend.* Pp. 18. New-York. Nathaniel B. Holmes. 1832.

This, Messrs. Editors, is the title of a little tract, which I have just perused, and which I am anxious to bring to the notice of the Christian public. I say the Christian public, because, although the strongest arguments which reason and prudence afford against the vice of drinking, are adduced, there are yet the stronger, and (what should be) overwhelming motives to a mind at all under the influence of Christian principles, most powerfully and feelingly presented.

Messrs. Editors, if the instances mentioned in this little tract were the only ones in which this vice had made its ravages within the sacred enclosure of the Christian Church, they would afford a warning to all;—but alas! how many have been taken away even from around our holy altar, to afford to a scoffing world a spectacle of a shipwrecked faith, a shortened life, a miserable death! I do hope, Gentlemen, that the time is not far distant when every Christian and friend of good morals will unite in abstaining wholly from the use of spirituous liquors, except as a medicine.

If there are any who read this, who have friends in danger of falling victims to the use of ardent spirits, let them procure a copy of this interesting, well-written tract, and place it in their hands. It may, by the blessing of God, be greatly beneficial. I hope it may be extensively read, and do much good.

W.

For the Churchman.

The Treasurer of the "Mite Society of the Theological Seminary Sunday School," presents the following statement of the receipts and expenditures during the past season, for the satisfaction of subscribers and donors.

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|---|---|
| **RECEIPTS.** | |
| Subscriptions and donations, | $45 10 |
| Appropriation from the treasury of the Sunday School Society of the Seminary, | 10 00 |
| | $55 10 |
| **EXPENDITURES.** | |
| For shoes for poor children, | $22 90 |
| Clothing, (boys and girls,) | 12 57 |
| Articles for cloaks, | 9 97 |
| Cotton goods, | 10 25 |
| | $55 69 |

The receipt of 37 garments from the "Grace Church Female Benevolent Society," is also gratefully acknowledged.

Several donations of muslin, and articles of clothing, have likewise been received from the students of the Seminary, and other friends of the Society.

It is hoped that the interest which has heretofore been manifested in our humble Mite Society, will not be suffered to abate, but that the number of our patrons will increase, and that thus we may have it in our power to relieve many more of our suffering fellow mortals, than our limited resources have enabled us to do, during the past inclement winter.

Elizabeth Turner, *Treasurer.*
*Theol. Seminary, May 1st*, 1832.

THE CHURCHMAN.
SATURDAY, MAY 19, 1832.

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year*, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

City-Mission Society.—The success of this enterprise, and its steady rise in the favorable regards of the members of our Church, are the subjects of constant congratulation among its original and acquired friends, and demand the most devout gratitude to the Disposer of all hearts. A noble accession to the fund for defraying the expense of the first Church of the Society, is acknowledged by the Treasurer in our paper to-day. The reflection that the sums which make up this amount, may reasonably be regarded as the free offerings of persons swayed by a sincere interest in the truly *Christian* purpose of the City-Mission,—the extension of spiritual blessings to the humble objects of our Saviour's love, enhances the value of these contributions tenfold. An extract from the prized works of Robert Hall, is most apposite, and we gladly embrace the opportunity of presenting it in this connexion.

"From the reflections which have been made," we quote from the close of his '*Reflections on War*,' "on the peculiar nature of poverty, you will easily account for the prodigious stress which is laid on the duty of pecuniary benevolence in the Old and New Testaments. In the former, God delighted in assuming the character of the patron of the poor and needy; in the latter, the short definition of the religion which he approves, *is to visit the fatherless and widow, and to keep himself unspotted from the world.* He who knew what was in man, well knew, that since the entrance of sin, selfishness was become the epidemic disease of human nature; a malady which almost every thing tends to inflame, and the conquest of which is absolutely necessary, before we can be prepared for the felicity of heaven; that *whatever leads us out of ourselves, whatever unites us to Him and his creatures in pure love*, is an important step toward the recovery of his image; and, finally, that his Church would consist for the most part of *the poor of this world, rich in faith, and heirs of the kingdom*, whom he was resolved to shield from the contempt of all who respect his authority, by selecting them from the innumerable millions of mankind to be the peculiar representatives of himself.

"Happy are they whose lives correspond to these benevolent intentions; who, looking beyond the transitory distinctions which prevail here, and will vanish at the first approach of eternity, honor God in his children, and Christ in his image. How much, on the contrary, are those to be pitied, in whatever sphere they move, who live to themselves, unmindful of the coming of their Lord. *When he shall come and shall not keep silence, when a fire shall devour before him, and it shall be very tempestuous round about him*, every thing, it is true, will combine to fill them with consternation; yet, methinks, neither the voice of the archangel, nor the trump of God, nor the dissolution of the elements, nor the face of the Judge itself, from which the heavens will flee away, will be so dismaying and terrible to these men as the sight of the poor members of Christ; whom, having spurned and neglected in the days of their humiliation, they will then behold with amazement united to their Lord, covered with his glory, and seated on his throne. How will they be astonished to see them surrounded with so much majesty! How will they cast down their eyes in their presence! How will they curse that gold which will then eat their flesh as with fire, and that avarice, that indolence, that voluptuousness which will entitle them to so much misery! You will then learn that the imitation of Christ is the only wisdom: you will then be convinced it is better to be endeared to the cottage than admired in the palace; when to have wiped the tears of the afflicted, and inherited the prayers of the widow and the fatherless, shall be found a richer patrimony than the favor of princes."

We should do injustice to unostentatious benevolence, did we not notice the continued liberality of the constant friend of our institutions whose donation to the funds of the Auxiliary Bible and Common Prayer Book Society of this city, is acknowledged to-day. That Society, as well as the N. Y. P. E. Tract Society, has gone far beyond its means in the distribution, throughout all parts of our country, and in foreign countries, of the books it publishes, and both are now in debt to large amounts:—the latter institution so far, as to have rendered it expedient, in the estimation of its managers, to suspend for the present the publication of tracts adopted, needed, and ready for the press!

Party Spirit.—We perceive that Archbishop Whately and the Rev. Hugh James Rose, are sharing the honors of abuse by that bigoted high-Church and tory periodical, the Christian Remembrancer;—the one, because he has dared to intimate that it would be neither expedient nor just to force the Romanists of Ireland to educate

their children in a manner conscientiously, though ignorantly and erroneously, disapproved of by them—the other, because guilty of the still more heinous crime of establishing a rival magazine! We rejoice that there is some prospect of having sound Church principles supported in a dignified style and Christian spirit—characteristics in which the Remembrancer has been too long lamentably deficient, and which the known character of Mr. Rose gives every reason to expect in his new periodical, the *British Magazine.*

Clerical Changes.—The Editor of the Episcopal Watchman, in opening the sixth volume of that paper, remarks upon this subject as follows. Important, and, in most cases, sufficient causes have led to the numerous changes of clerical residence recorded in the year past. Still, the necessity for the frequent dissolution of the interesting relation between pastor and people is always to be deplored—and every available precautionary exertion should be made to guard against its occurrence.

"The clerical changes have been surprisingly numerous; not less than *seventy!* At this rate, in less than *eight* years, all our clergy will have changed their situations. Without attempting to account for this rapid rotation, we must be allowed to say, that serious and weighty should be the causes which separate minister and people, and powerful and urgent the reasons which sever the endearing tie by which they are united.—Much mutual forbearance should be exercised; many inconveniences endured; and much self-interest sacrificed, ere the pastoral relation be dissolved. No clergyman can hope for solid and permanent fruits from his ministrations, if he indulge in the restless desire of change; and no parish can look for prosperity, if they are influenced by a fastidious, captious, ambitious spirit. Rather let the clergyman be diligent and zealous in the discharge of the duty God furnishes at his hand; laboring in season and out of season.—Let him, patient in trials, strong in faith, enduring reproach, and forgiving injury, spend and be spent in behalf of the souls committed to his trust. Let the people of his charge encourage his heart, and strengthen his hands, by active and efficient co-operation; not relying upon the frail instrument by which God accomplishes his work, but always remembering, that he who ministers to them in holy things, is encompassed by the same temptations, and afflicted with the same infirmities with themselves. They should not forget that all men are not possessed of all gifts and excellences, and that after man has done all that man can do, God *must* give the increase. When such dispositions and apprehensions prevail, then will the Church rise in her strength. Then will she put on her beautiful garments, and be all glorious within."

A Reply *to the Charges and Accusations of the Rt. Rev. Philander Chase, D. D., by Rev. William Sparrow*—of 35 closely printed pages, has this moment reached us, as our paper is going to press. We cannot promise any further publicity to its contents than previous notice of the subject in our columns may render necessary as an act of justice to those concerned.

### LITERARY.

The Protestant Episcopal Pulpit. Vol. II. Nos. 2 and 3,—are just issued. Contents—1. *Christian Simplicity:* a Sermon by Bishop Onderdonk, of New-York, from 2 *Cor.* xi. 3.—2. Jesus Christ *the only source of rest and happiness:*—a Sermon by the Rev. W. L. Johnson, of Jamaica, L. I., from *John* vi. 68.—3. *On the Offices of* Christ;—a Sermon by Bishop Hobart, from *Jeremiah* xxiii. 6.—*Rebellion against* God;—a Sermon by Rev. T. W. Coit, late of Mass., from *Isaiah* i. 2. The typographical execution of the Pulpit is extremely creditable to the publisher.

We find in the list of late London publications, the following:—

*The Biblical Cabinet; or Hermeneutical, Exegetical, and Philological Library,* Vol. I. *Ernesti's Institutes.* 12mo. pp. xliv. 224.

This "Cabinet" is to form a series of translations from foreign works on the subjects named in the title, with the needful admonitory and corrective additions, and supplementary matter. 'Ernesti's Institutes' comprise the first two parts of that well-known work on Biblical Interpretation, in a new translation by Mr. Terrott, author of Notes on the Epistle to the Romans, published some five or six years ago.

*The Theological Library,* Vol. II. *Consistency of Revelation with Itself and with Human Reason.* By P. N. Shuttleworth, D. D., *Warden of New College, Oxford.* Small 8vo. pp. xv. 369.

If we may anticipate the character of this work from a knowledge of the author, derived from his 'Paraphrastic Translation of the Apostolical Epistles, with Notes,' it will be wanting neither in acuteness, deep thought, nor sound theology. It contains a summary sketch of the entire system of revelation, exhibiting the connexion of its several parts, and the uniformity of plan pervading all God's dealings with mankind.—We are glad to learn that it will shortly appear in this country, from the press of the Messrs. Harpers, as a volume of their 'Christian Library.'

*Reflections concerning the Inexpediency and Unchristian Character of Capital Punishments, as prescribed by the Criminal Code of England. By the Rev.* Samuel Wix, M. A., F. R. and A. S., *Vicar of St. Bartholomew the Less, London.* 8vo. pp. iv. 44.

The Editors of the "Christian Remembrancer" think the "benevolent zeal" of the author has "urged him too far." Yet, "with respect to offences against property," they "fully agree with him," think "his observations cogent and unanswerable," and "hope that they will meet with the attention they deserve."

*The Greek Testament, accompanied with English Notes, Critical, Philological, and Exegetical, by the* Rev. S. T. Bloomfield, D. D., in two closely printed octavo volumes, is announced as in press. The *text* of this edition is to be a revision of Stephens' last; alterations being marked, proposed alterations noted, and *various readings* given in the margin. The *division* is into paragraphs, not verses. *Parallel references* are given in the margin. *Citations* from the Old Testament are distinguished from the context by a peculiar mode of printing. Copious *English Notes,* on the interpretation, grammatical sense, connexion, scope, &c., are added, for the benefit of academical students and candidates for orders.—With all this promise, it is to be hoped that more judgment will appear in the execution than Dr. B. has displayed in his ponderous and confused "Recensio Synoptica."

*A Tribute of Sympathy, addressed to Mourners.* By W. Newnham, Esq. First American from the sixth London Edition. Swords, Stanford & Co. 12mo. Pp. 234.

This is a plain, well-meant book; and will be found an acceptable companion to those for whom it is designed. The loose and discursive style of the author will perhaps render it the more so, requiring less effort in the perusal.—The reflections suited to the condition of a bereaved heart, are presented by Mr. Newnham with much feeling. He is administering to distress which he has himself experienced; and his work derives much of its merit from this circumstance. We cannot commend his interpretations of Scripture as invariably correct;—indeed, he does not pretend to any depth of theological skill,—yet his misconceptions of the meaning of passages will be, we believe, harmless.

The following are the topics of the book:—1. The Indulgence of Grief;—2. The Moderation of Grief;—3. Excessive Sorrow;—4. The Advantages of Sorrow;—5. Self-Examination;—6. The Duty of Resignation;—7. The Sources of Consolation.

*An Inaugural Address, by the Rev. Hector Humphreys, President of St. John's College, (Annapolis,)—delivered at the Annual Commencement, Feb.* 25, 1832.

A high estimate of the importance of general education, as affecting the permanency of our institutions, and the happiness of our country, marks all the views presented by President Humphreys in this address. A general view of the encouragement afforded by government for the dissemination of correct knowledge—of the comparative value of the usual departments of collegiate study,—and of the claims of different systems of education,—with some statistical facts proving the extreme inadequacy of the means of instruction in our country to the wants of its multiplying population—make up the address. Our views as to the influence of the heathen classics where used as text books, upon the youthful mind, are at wide variance with those of the respected President. They have been fully expressed in our remarks upon the valuable essay on this subject, by Mr. Seabury of the Flushing Institute. President Humphreys very justly remarks, that 'in the works of the moderns' is to be found 'immorality enough to shame all the deities of Greece and Rome.' In perusing these, the young man, he observes, exposes himself to all the evil influence which they are fitted to exert upon his mind; in the consideration, that as they are the productions of men who have seen the light of a brighter day, there is little danger to be apprehended from them;—while, as he studies the Greek and Latin Classics, 'regarding them as the productions of *Heathen* minds, he is always on his guard.'—We wish sincerely that the latter statement were borne out by observation;—we fear, however, that the fact, could it be accurately ascertained, would prove completely the reverse.

### WALTON'S LIVES.

This is the title of the *eleventh volume* of the "Parish and Religious Family Library," just issued from the "Protestant Episcopal Press," at New-York. It contains the Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson; by Isaac Walton: With a Life of the Author, by Thomas Zouch, M. A.; and Notes, selected from those of Dr. Zouch.

From the established reputation of Walton's Lives, and the distinguished virtues of the excellent individuals, whose characters he portrays, we can confidently recommend this volume to every parish and family. Parents who wish (and who do not?) to place books of the right stamp in the hands of their children and households, will do well to examine the publications of the series, of which the present volume forms a part. They would constitute an important addition to every parish library; and by inducing their vestries to become subscribers, the clergy would be placing within the reach of their parishioners much necessary information, and valuable instruction, both in doctrine and practice. The annual expense would be trifling; whilst the benefits to be secured would be great and permanent.—*Epis. Watchman.*

*Address on the Organization and Government of the Protestant Episcopal Church in the United States, delivered in Dayton, (Ohio,) June,* 1831.

This is a valuable tract of twelve pages duodecimo, containing a summary account of the distinguishing features of the Protestant Episcopal Church. It treats of the Church—of its officers—its members—their duties and privileges in the election of ministers—the appointment of vestries, &c. It describes the principle upon which the State Conventions and the General Convention are composed; the authority invested in them, &c.; the authority possessed by ministers in the admission of members, and the administration of discipline. These and other points are concisely and clearly exhibited in this address, which conveys much valuable information respecting the leading features and the more minute provisions of our form of government.

*Epis. Recorder.*

*Lectures on the Four Last Books of the Pentateuch. By the late* Richard Graves, D. D., *Dean of Ardagh.* Fourth edition. Dublin: Curry & Co. London: Simpkin & Marshall. 1831. 8vo. pp. xxxii. 486.

The value of the late Dean Graves' Lectures has been too long established for them to stand in need of our commendations. They were originally published in two octavo volumes: but the present edition, which is comprised in one large and handsomely printed volume, is offered to the public (we believe) at little more than half the price at which the earlier impressions were sold.

*Christian Remembrancer.*

## INTELLIGENCE.

### DOMESTIC.

Clerical Changes.—The Rev. William A. Curtis, Rector of Christ Church, Woodbridge, has accepted an invitation to the Rectorship of St. Paul's Church, Wallingford.

The Rev. William Lucas has been chosen Assistant Minister of Trinity Parish, New Haven, and has entered upon the discharge of the duties of his station.

The Rev. Clement F. Jones, who officiated during the past winter at Northampton, Mass., has accepted an invitation to the Rectorship of the Church at Chestertown, Maryland.

College Record. *University of Pennsylvania.*—The number of students attending this institution during the collegiate year of 1831–2, was, in the *Collegiate department,* 126; *Medical department,* 390; Academical department, 164; Charity (English) Schools, 169.—*Total,* 849.

### FOREIGN.

*Gaelic Episcopal Society.*—This Society was instituted July, 1831, for assisting the Gaelic Episcopal congregations in the Highlands of Scotland, by the establishment of Gaelic schools, and the support of Gaelic students for the ministry, and other general purposes.

The Society's attention is exclusively directed to the destitute members of its own Communion; its object being the establishment of schools in those districts where large portions of the poorer classes continue steadfastly attached to the doctrine, discipline, and worship of the Episcopal Church; to prepare students for the ministry, and catechists or Scripture readers, where ordained ministers cannot be supported; and to circulate the Book of Common Prayer and other religious works in the Gaelic language.

The amount of the receipts of the Parent Society during the year, including a sum of 70*l.*, transmitted from London, has been 514*l.*

In the course of the last summer, the Secretary visited London, with the view of establishing an interest there in favor of the Society, and met with much friendly encouragement; for under the liberal and cordial patronage of many prelates, and other distinguished members of the Church of England, an Auxiliary Society was formed.

The committee report that a number of Gaelic Prayer Books, which were lying in sheets, have been bound, at an expense of 20*l.* for distribution.

Measures have been adopted for the translation of a selection from the Homilies into the Gaelic language, the expense of which will be defrayed by the Prayer Book and Homily Society.

Two students under the patronage of the Society, and with the approbation of Bishop Low, have been placed with the Rev. Mr. Murdoch, of Keith, at the annual charge of 24*l.* each, by whom they will be educated and trained for the ministry, if they are found fitting for its arduous and solemn duties.

A catechist has been placed at Arpafeelie, and another at Lochaber, with an annual salary of 15*l.* each. The school at Arpafeelie has been put in proper repair, as the catechist employed there is to act as schoolmaster also in the district.

*Bishop of India.*—We stop the press to announce, that our much loved and valued friend, the Rev. D. Wilson, is the new Bishop of India. The appointment reflects great honor upon Government, especially upon the President of the Board of Control. We have but one regret in our reverend friend's acceptance of this awfully responsible appointment—namely, the loss of his presence at home, added to our fears for himself;—but he knows on whose grace and strength he relies, and he will go out accompanied by the earnest prayers and sympathies of multitudes of his fellow-Christians, who have long esteemed and honored him for his zealous labors in the work of the Lord. May these supplications be abundantly answered! We had much more to say, but we are risking the hour of publication, and must postpone our remarks. The importance of the questions connected with the religious and moral welfare of India, is great beyond expression.—*Christian Observer.*

The British Parliament has granted 40,000*l.* for the relief of the clergy in Ireland.—*N. Y. Observer.*

*The Lord Bishop of Durham* has proposed to give 1,000*l.* annually to the *University* about to be established in the city of *Durham,* in addition to 1,000*l.* toward the first expenses, and a house for one of the professors; and the Rev. W. N. Darnel has given 200*l.* to the University.

*Albion.*

*Division of the Diocese of Nova Scotia,* is, it seems, desired by some of the people of New Brunswick; by which the latter province shall be erected into a separate diocese. In the House of Assembly of New Brunswick, on the 14th Feb. last, the following resolution was, with a preamble, proposed:—

*Resolved,* That in the opinion of this House it is highly inexpedient at this time, that a Bishop should be appointed to this Province.

*The Primitive Episcopal Church.*—A further notice of the new sect in Liverpool assuming this name, is furnished by one of our latest papers. If "*order* is Heaven's *first* law,"* the present statement must be disproved, or the parties concerned will have other than the common theological grounds on which to argue their claim to the title of a Primitive Church.—The account is melancholy, when it is recollected that the scene of action was a place of religious worship.

"Our readers are, no doubt, aware that All Saints' Church, in Grosvenor-street, Rose-hill, has for some time past been occupied by a body of Christians denominating themselves the Primitive Episcopal Church; agreeing in the main with the doctrines of the Established Church, but differing from it in some particulars, principally, we believe, with respect to the order of Bishops and some parts of the Liturgy and Book of Common Prayer. It will be remembered that the place was consecrated, and several ministers were ordained a month or two ago, by the Rev. George Montgomery West, and the Rev. Mr. Matthews, who officiated as Bishops on the occasion. It appears, however, that the new church was not destined long to maintain the 'unity of doctrine in the bond of peace;' for we learn that differences and disputes, both as to temporal and spiritual, or doctrinal matters, having prevailed for some time between the senior and legal incumbent, the Rev. H. T. Turner, and his coadjutor the Rev. G. M. West, the parties at length came to an open rupture, and the result has been the breaking up, or at least the division, of the congregation. The Rev. Mr. Turner, as we are informed, after repeatedly remonstrating with his colleague against the alterations proposed by him in the Book of Common Prayer, and also against the doctrines occasionally advanced by him in his sermons, informed him at last that his services would in future be dispensed with, and that he would not be permitted to preach again. On Wednesday evening last, accordingly, when the church was, as usual, crowded to overflowing, in expectation of the Rev. Mr. West's customary lecture, the Rev. Mr. Turner took possession of the pulpit, and prevented his Rev. colleague from occupying it. The scene which ensued, we are told, baffled all description, and approached very nearly in tumult and disorder, to what is said of the recent exhibitions at Mr. Irving's chapel, in London, the head quarters of the unknown tongues. The 'tongues' of men and women were immediately put into requisition, and amidst the shouting of the one and the crying and screaming of the other, the partisans of the ejected minister, who formed far the largest part of the congregation, proceeded to pack up their cushions, prayer-books, bibles, &c., and afterward took their departure; some of them telling the clergyman in the pulpit that he might preach to the walls if he pleased, for they would follow Mr. West wherever he went. The uproar was so great that it could be distinctly heard at some distance from the church, and persons passing in the streets went in to see what could be the cause of so unbecoming a tumult in a place of worship. Here the matter rests for the present; but we are informed that the admirers of the Rev. Mr. West mean to erect a church for him, and that a subscription has already been set on foot for the purpose."—*Atlas.*

We hear further of Mr. West and his new sect. A Liverpool paper of the 7th April, says, "Salem Chapel, in Russell-street, formerly belonging to Lady Huntington's connexion, having been purchased by followers of the Rev. Mr. West, that Rev. gentleman has consecrated it as a *Primitive Episcopalian Church.* Service was performed in it on Sunday last."—*Ib.*

* [We presume the writer is more familiar with Pope than with St. Paul, or he might have brought authority less hypothetical. "Let all things be done *decently* and in order," is a direction closely to the point.]

### SUMMARY.

*American Bible Society.*—The report on the treasury exhibited the total receipts of the year to be $129,059, and the expenses $127,797. The annual report was read by Mr. Brigham, Secretary.

The society printed 156,000 books last year, of which 115,000 are in circulation, making the total of publications since its establishment 1,442,500. It has eight agents, and is about to employ two general travelling agents. The society owes $57,179, for loans, &c.

*The Mission at Oneida* is still advancing in usefulness. It has been aided during the past year by the labors of one of the native preachers from the Mohawk mission in Upper Canada, who has been able to speak to his brethren in their own language. Such is the general seriousness throughout the nation, that the use of ardent spirits is mostly banished from among them: and the school is increasing in number and usefulness. There are here one hundred and sixty members of the Church, and one hundred and fifteen scholars.—*Christian Adv.*

*Missionary Society of the Methodist Epis. Church in the United States.*—The amount of moneys *received* into the treasury of this Society during the past year, is $11,397 80—amount *expended,* $12,916 26. The whole amount received since April, 1819, the time of the organization of the Society, to April, 1832, is $84,850 19.

*Emigration to America.*—Great numbers from different parts of the United Kingdom, were preparing to embark for America. The greater portion were going to Canada, from which the passage to the United States is short and easy. The Bath Chronicle says, "One hundred and fifty-six persons left Frome on Sunday evening on their way to Bristol, to embark the next morning for Canada." Says the Elgin Courier, "The mania for emigration rages just now in this country to an unheard of extent. We believe more people have quitted, or intend quitting, Elginshire for America this spring than during the last ten years." Four hundred emigrants sailed from London for Quebec in one day. An order in Council dated March 28th, enacts that as vessels carrying passengers to the British possessions in North America, or to the United States, are liable to be affected with the Cholera, no vessels carrying 50 persons or upward, including the master and crew, shall be cleared at any port in Great Britain for the above destination, unless she is provided with a surgeon, who shall continue on board during the whole of the voyage, and be provided with a medicine chest, properly stored with medicines in proportion to the number of persons on board.—*N. Y. Observer.*

CIRCULAR

From the Right Rev. Bishop Inglis, of Nova Scotia, to the Clergy of his diocese.

*Halifax, January* 16, 1832.

Rev. and Dear Sir,—I readily persuade myself you will thank me for reminding you, that the Sunday after the third Friday in February, is the day on which I have officially recommended to the clergy to make known, every year, to their people, the benevolent exertions of the Society for the Propagation of the Gospel. In the present year, it will fall on the 19th February, on which day, I trust, the history, the exertions, the merits and wants of the Society will be ably and heartily explained, and recommended in all parts of the diocese.

It will be a very happy circumstance if liberal contributions should then be obtained in all places to meet the general collection that has just been made in all the Churches in England for the Society. Nothing could be more encouraging to the Society, under the difficulties now thrown upon them, or more animating to the increased exertions which they must now make for the support of the Church in these colonies.

The specific object of the contribution should be to lighten the burthen which the colonial Church now lays upon the Society, which is more than they are able to bear.

The parliamentary allowance to the Society is to be withdrawn, and unless much greater exertions than have hitherto been made among ourselves, should now be excited, most of the missions must be broken up; indeed, I apprehend they cannot be continued in any places where the people do not provide a house, and *regularly pay* to the missionary at least 50*l.* a year to meet the deduction which the Society will be compelled to make from his salary. If this letter should not reach you in time to enable you to preach on the 19th February, in behalf of the Society, you will do well to take as early an opportunity afterward as may be possible for the present year, and hereafter you may always attend to this on the appointed day.

Earnestly imploring a blessing upon all your endeavors, and heartily recommending yourself and your flock to the grace of God, I remain, Rev. and Dear Sir,

Your affectionate Brother,

John Nova Scotia.

M. Champollion, the younger, so well known for his revelation, so to speak, of the long hidden mysteries of the Egyptian hieroglyphics, died recently at Paris. Among his manuscripts is an Egyptian Grammar, which the Journal des Debats characterizes as "a key of his discoveries, and as unfolding the first decipherable alphabet of ancient Egypt." Many of the papers unite in calling upon the government to purchase his MSS. both as essential to the cause of letters, and in order to ensure thereby a provision to his family. Champollion's worthy English rival, in deciphering hieroglyphics, Young, preceded him to the grave.

*The Death of Goethe.*—We find an account of the death of this great man, but not the date of the event, in one of our last English papers. In a Liverpool paper of the 4th ult. there is this paragraph:—Goethe has just expired at Weimar. During the last two years, and particularly since the death of his son, his spirit lost its energy, and he was but the shadow of that he once had been. Goethe retained his faculties to the last. Though more than eighty years of age, he still meditated literary projects, and talked of completing his 'Faust,' and of executing other elaborate works, with as much confidence as if he was in the vigor of his youth and genius.

Since the above was in type, we have seen the Journal des Debats of March 29, which contains an extract from the Gazette of Weimar, from which it appears that Goethe died on the morning of the 22d March, sitting in his arm chair, and without any presentiment of his approaching end. He had that morning been expressing his joy at the return of spring, and had caused himself to be surrounded with his books. He had previously been reduced to great weakness by old age, and a severe cold which he had caught. His death was quiet and without pain, and was preceded by drowsiness, in which a mechanical movement of the hand indicated that he wished to write.—*N. Y. Evening Post.*

Theatres in France.—The French Chamber of Deputies on the first of March, were almost exclusively occupied by a debate on the opera! It appears that *almost all the theatres in Paris are bankrupt,* and 1,300,000 francs were voted for their assistance, M. Manguin declaring that the theatres make the glory of France!—*New-York Observer.*

*Rate of Mortality Stationary.*—From all that we have been able to learn from history and observation, and our investigations have not yet been limited, we come to the conclusion, that it is part of the designs of Providence to preserve the rate of the mortality of human beings from diseases, somewhat in a stationary condition with respect to their number. If we look back, for instance, to the records of the mortality of London, we shall find a very remarkable change in the nature of those disorders, which produced the greatest amounts of death at several periods. Thirty-five years ago, convulsions carried off one-third more children in a year than they do now. Small pox destroyed half as many again, and teething one-third more than either of these diseases does at present. But if these disorders have been shorn of their fatal power to a great extent, other malignant complaints have come to their assistance, and hooping cough, measles, and negligent mothers are now accomplishing the destruction of life which used before to be performed by the terrible distempers which we have mentioned. In the case of adults, there is a similar revolution. We hear no longer of leprosy or the sweating sickness; but we have apoplexy, gout, and cholic, pleurisy, and all the diseases produced by intemperance, to maintain, if not actually outstrip, the rate of mortality that resulted from the prevalence of the former diseases. We know from history what a terrible plague the leprosy was, and those who have not read any account of its nature and effects, may derive some notion of both from the fact, that most of the European hospitals erected before the middle of the sixteenth century, were destined expressly for patients affected with the leprosy. This disease is now not known. Scurvy was a formidable complaint in the seventeenth century: its name is scarcely mentioned in the modern medical books. Rickets in children is another of those complaints which were so destructive about half a century ago, but which has since very much declined. But effective as these diseases unfortunately proved in diminishing the number of human beings, their disappearance has been succeeded by others, so as that the rate of mortality is kept up pretty much in the same condition that it always was.—*British Monthly Review.* *Bost. Transcript.*

### ACKNOWLEDGMENTS.

CITY-MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society has received, since the date of the last acknowledgment, the following sums:—

| | |
|---|---|
| Collections at Mission-Church, | $46 78 |
| From a gentleman, a member of the congregation of St. Mark's Church, | 400 00 |

*By the Committee for the congregation of Grace Church,*

From John Haggerty, to constitute the Rev. Dr. Wainwright *a Patron of the Society,* $100; Gerardus Clark, 10; H. K. Bogart, 5; Simeon Baldwin, 5; Dr. Bailey, 10; Wm. Bard, 15; Charles Wilkes, 25; Abraham Schermerhorn, 50; James P. Van Horn, 10; Dr. Bibby, 5; Mrs. Richard Bayler, 3; Mrs. William Eagen, 10; Edward R. Jones, 25; Isaac Jones, Jr., 25; Wm. B. Astor, 19; James Monroe, 10: Ferdinand Suydam, 10; Stephen J. Brinckerhoof, 5; H. C. Beach, 5; H. Waldo, 10; P. G. Arcularius, 5; Wm. Burns, 5; Archibald Rogers, 25; John Barstow, 10; John S. Schermerhorn, 15; John Ferguson, 15; J. Q. Aymar, 10; Peter S. Schermerhorn, 15; F. Sheldon, 10; Rupert J. Cochran, 20; Mrs. Sheafe, 5; Philip Dater, 10; Joseph Hudson, 10; Charles March, 10; Goold Hoyt, 20; M. Sheaff, 20; John G. Coster, 50; John Van Nostrand, Jr., 10; Henry Rogers, 20; E. Delafield, M. D., 15; Ferdinand Sands, 15; James Boggs, 20; E. J. Blackwell, 10; J. Phillips Phoenix, 15; Mr. Dawson, 10; a gentleman, (name unknown,) 25; David Austin, 50; E. Riggs, 15; Lewis Curtis, 15; Walter R. Jones, 10; James Hay, 10; L. Reed, 10; Henry Laverty, 10; W. W. Deforest, 5; C. D., 2; Robert Ray, 15; Thomas R. Smith, 15; J. A. Johnson, 5; B. Aymar, 10; from sundry individuals, per F. Sands, 20—$944.

By the Committee for the congregation of St. Paul's Chapel—Peter Lorillard, $100; J. D. Wolfe, 100; George Lorillard, 50; Gabriel Furman, 15; Hon. John T. Irving, 15; I. F. Contoit, 15; Prof. N. F. Moore, 20; Christian Wolfe, 15; Philip Henry, 15; Peter Lorillard, Jr., 15; Wm. Timpson, 15; Japheth Bishop, 15; James Swords, 15; Mrs. Okill, 20; T. L. Clark, 15; H. Cotheal, 15; a lady, 15; cash, 2; A. Cornwall, 5; a lady, 7; Mrs. Rhinelander, 10; Miss Haight, 3; cash, 5; W. Barnes, 3; Isaac Jones, 15; Miss Robert, 5; John Mather, 2; Mr. Ashfield, 5; Mr. Merrill, 1; W. Cooper, 2; A. Underhill, 2; cash, 5; Mrs. Skinner, 3; Mrs. A. Stewart, 5; R. Kingsland, 10: John Anthon, 10; A. T., 3; J. Le Maire, (annual,) 1—$574. Total, $1964 78.

J. A. Perry, *Treas.*, 33 Wall-street.

May 17.

N. B. A payment of *one hundred dollars* or more, constitutes a person a *Patron* of the Society, and of *fifteen dollars* or more, a *Life Member* of the same.

CITY-MISSION PAROCHIAL AND LENDING LIBRARY.

The subscriber acknowledges the following donations:—

From Miss E. Gifford—One volume of the Family Visiter; Meeting of the Travellers, 1 vol.; Heavenly Sisters, 1 vol.; Letters to the Young, 1 vol.; Maria Jane Jewsbury, 1 vol.; Memory's Tribute, 1 vol.; Life of God in the Soul of Man, 1 vol.; Traveller, by James Meikle, 1 vol.; Baxter's Saint's Rest, 1 vol.

From a friend of Mission-Church—Ursula, or the Insufficiency of Human Attainments; Pilgrim's Progress.

From Miss Jane Cochrane, 3 vols. Children's Magazine.

From Wm. A. Duer, LL. D.—Christian Journal, 5 vols.; Christian Magazine, 6 vols.; Hunter's Sacred Biography, 4 vols.; Secker's Sermons, 1 vol.; Moral Instructer, 1 vol.; Festivals and Fasts, 1 vol.; Jenk's Devotion, 1 vol.; Sacra Privata, 1 vol.; H. More's Practical Piety, 2 vols.

J. McVickar, *Chairman, &c.*

NEW-YORK PROT. EPIS. PUBLIC SCHOOL,

*Corner of Varick and Canal-streets.*

*May* 14, 1832.

The subscriber acknowledges as a donation for the Infant School of this institution, from Mrs. McVickar, $15. For the library of the Elementary School, from J. McVickar, two copies of the Life of Dr. Bard.

J. McVickar, *Visiter.*

N. Y. BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer of the Auxiliary New-York Bible and Common Prayer Book Society, gratefully acknowledges a donation of *Fifty Dollars* to its funds from *Jacob Shatzel,* Esq.

Richard Oakley, *Treasurer.*
No. 105 Front-street.

16th May.

GENERAL PROT. EPISCOPAL SUNDAY SCHOOL UNION,

*New-York, May 17th,* 1832.

The subscriber, Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *Ten Dollars,* being the third and last payment contributed by the Female Benevolent Society of Immanuel Church, New Castle, Delaware, to constitute the Rev. Stephen W. Prestman, *a Member for Life,* of that Institution.

| | |
|---|---|
| (above) | $10 00 |
| From the Rev. John Rodney, jun., Rector of St. Luke's Church, Germantown, Pa., to be passed to the credit of the Sunday School of said Church, | 20 00 |
| Advanced by ladies connected with the Sunday School of Trinity Church, Lansingburgh, to be returned in books, | 5 00 |
| From the Rev. Lawson Carter, to be placed to the credit of Trinity Church, New Rochelle, | 12 00 |
| To be placed to the credit of St. Paul's Church, East Chester, | 6 00 |

The above sums were contributed in compliance with the late Circular of the Executive Committee.

Floyd Smith,
No. 12 Maiden Lane.

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 17th, from the following persons,* viz:—

George E. Spruill, Esq., 2, *remit.*—G. Carr Grundy—R. T. Thom, 2—Rev. M. M. Wheeler—Samuel T. Johnston—Hervey Hinman—Stimpson & Clapp, *remit.*—Rev. Wm. Jarvis, *remit.*—Rev. R. W. Harris—Latimer & Co.—L. H. Young.

*Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending May 17th, to the following persons,* viz:—

T. N. Whiting, Columbus, Ohio, one parcel, via N. & J. White, New-York—R. T. Thom, Fredericksburgh, one parcel, per schr. Maine—Rev. W. Jarvis, three bundles per sloop Planter.

## BROOKLYN COLLEGIATE INSTITUTE.

*Instructers.*—Isaac Van Doren, A. M., J. Livingston Van Doren, A. M., *Principals.*

Mr. Wilhelm Iucho, *Professor of Music,* Mons. Henry Masson, of Charlemagne College, Paris, *Professor of the French Language.* Mr. Lorenzo Daponte, Sen. *Professor of Italian.* Mr. A. H. Wheeler, *Teacher of Penmanship.* Miss M. J. Warren, *Instructress in the English Department.* Miss Ann E. Gillett, *Instructress of the Introductory Department.* Miss Mary Brown, *Instructress on the Piano and Harp.* Miss Eliza Newton, *Instructress in Drawing and Painting.*

An accomplished and well-educated lady, of Paris, has been appointed French Governess, and is expected to enter the Institute this Fall.

*May* 19.

## SITUATION WANTED.

A Student of the Episcopal Theological Seminary wishes for a situation as a Teacher of youth. A line addressed to W. G. and left at this office, will receive immediate attention.

*May 3d,* 1832.

PEW No. 43 in Christ Church, Anthony st., for sale;—situated on the middle aisle, and fronting the Chancel; possession immediately. Apply at 45 Cherry-street, or 281 Broadway, opposite Washington Hall. *May* 5.

## PUBLICATIONS BY THE PRESS.

PARISH LIBRARY.

⁂ The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press.

The following works already issued by the Press, will in future be for sale either in sets or singly, as portions of "The Parish and Religious Family Library."

Vol. I. (Standard Works.) Leslie on Deism; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes, and Indexes, by the Rev. W. R. Whittingham, A. M.

Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.

Vol. IV. (Standard Works—not yet published.)

Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes &c., by the same.

Vol. VI. (Standard Works—not yet published.)

Vol. VII. A Help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of 'Apostolical Preaching Considered.'

Vol. VIII. (Works on Episcopacy.) Bowden's Letters to Rev. Dr. Miller;—With a Preface by Bishop B. T. Onderdonk, of New-York.

Vol. IX. (Works on Episcopacy.) Continuation of Bowden's Letters.—Cooke's Essay on the Invalidity of Presbyterian Ordination.—And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. Onderdonk, of Pennsylvania.

Vol. X. The Protestant Kempis; or Piety without Asceticism; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop Jebb, of Limerick, Ireland.

Vol. XI. The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton. With a Life of the Author, by Thomas Zouch, M. A.; and Notes, selected from those of Dr. Zouch.

For the Churchman.

## HYMN.

*Printed for private circulation, by Dr. Raffles, of Liverpool, (England.)*

"I was in the spirit on the Lord's day."—*Rev.* i. 10.

In the same spirit, on thy day,
Thy waiting servant, Lord, would be;
O send thy Spirit down, I pray:
The heavenly gift must come from thee!

Spirit of Prayer, that I may plead,
Like one of wrestling Jacob's race;
For much, alas! I feel my need
Of pard'ning love, and strength'ning grace.]

Spirit of Life, again to blow
Upon this languid heart of mine,
To make my drooping graces grow,
And breathe a fragrance all divine.

Spirit of Power, to bring again
The things that all inactive lie;
To strengthen what may yet remain,
Though faint, and ready soon to die.

Spirit of Hearing, to retain
The truths thy faithful servants preach;
For oh, the outward hearing 's vain,
Unless the inspiring Spirit teach.

Spirit of Tenderness, to flow
In pity for the human race,
And pant that all the world may know
And taste the great Redeemer's grace.

Spirit of Zeal, to work for Him
Who shed his precious blood for me;
And light, and easy to esteem
His blessed yoke, who set me free.

And O my God! to me impart
Whate'er thy Spirit does approve:
Descend, and fill this panting heart
With light, and liberty, and love!

Thus, in thy Spirit, on thy day,
Thy waiting servant, Lord, shall be:
And read, and meditate, and pray,
And sweet communion hold with thee.

Till, rapt in ecstasy sublime,
The exulting spirit mount and rise—
Eager to leave this earthly clime,
And spend the Sabbath of the skies! T. R.

## PSALMODY.

For the Churchman.

"These things which now seem frivolous and slight,
Will prove of serious consequence."——

Messrs. Editors,—It was not my desire to see the communications on Church Music republished in your paper, as you expressed yourself a short time since; diffidence, and consciousness of my feeble powers, have always taught me to exercise more modesty with my productions. The periodical in which the articles first appeared, was almost solely devoted to secular music, and knowing that in the service of the Most High, music stands in her most commanding character, I cheerfully complied with the request to furnish some remarks on the musical exercises of the Church. I did not wish to be governed by any other motive, than by that duty which our holy religion enjoins upon her followers, to be useful in this world, and especially to promote every cause which has for its object the praise and the glory of our Lord and Master. How much my desires have been realized, and what degree of interest the public have taken in my remarks, is more than I can answer. It was nevertheless gratifying to me, to see that several Editors of religious papers manifested their approbation of my communications, by inserting extracts from them in their own columns. The Western Recorder took from them that which had a more immediate bearing on the music of the Presbyterian Church; and the Churchman published again the same extract from the Western Recorder.—Supposing, therefore, that you had not seen the original essays, I left them at your office, at your disposal; mentioning at the same time my willingness to continue them in your paper, if you thought them beneficial to our religious community.

The communications on the abuses of Church Music, which first appeared in the Euterpeiad, have now all been reprinted in the Churchman, though not in that order in which they were first published. The next subject, then, to which I would invite your attention, is the improper selection of tunes, which have been adapted to the poetry of the hymns and psalms; and after investigation, it will be found that this is a fault of which most of the compilers of Church music have been guilty, and which causes much injury to the object of sacred music, and to the promotion of devotional feelings.

Though the holy Scriptures frequently allude to the practice of singing in the worship of Almighty God, yet they contain no suggestions from which we could trace the tunes or melodies to which the first Christians chanted their sacred songs. It is probable that the music of the hymns which were first received in the Church, about the time of the Apostles, in Palestine and the adjacent countries, may have been such as was used by the Hebrews; but it is no less probable, that in countries where Paganism had prevailed, sacred music resembled that which had been many ages used in the temple worship of the Greeks and Romans. Of this, indeed, the versification of those hymns affords an indisputable proof, as it by no means resembles that of the psalms, or of any Hebrew poetry. St. Hilary, Bishop of Poitiers, and St. Ambrose, are said to have been the first that composed hymns to be sung in the western Churches. Both these fathers flourished about the middle of the fourth century; but Prudentius, a Christian poet, cotemporary with Theodosius who died in 395, was author of most of the hymns in the Roman breviary.

Some musical historians have supposed, that the manner of reading and singing in the Church, was taken from the public theatres, which were still open when chanting was established, and that some traces of the music which so much delighted the Greeks and Romans, would be found in the melodies of the Church. But if we reflect upon the manner in which the Christian religion was established, such conjectures will vanish. The Roman empire having, from the beginning, opposed and persecuted the proselytes of this new doctrine, its rites were celebrated only in caves and other obscure places, without pomp or splendor. Its first protectors were the princes of new founded monarchies, barbarians, whom the mild and benevolent doctrines of Christianity, by degrees, rendered less savage and ferocious. On this account, and from the horror with which the followers of the new religion beheld the dissolute manners of the Pagans, the fathers of the Church declaimed bitterly against public spectacles, in which the ancient music was still practised; and to adopt into the Church theatrical melodies, would have been a scandal and mortal sin: nor perhaps did the Pagans themselves use them in their temples.

In our days, however, it is not uncommon to see theatrical melodies adapted to sacred poetry; Mr. Hastings, in his several works, has largely drawn from "*La Clemenza di Tito*," from "*Il Flauto Magico*," and other operas; and the Boston Handel and Haydn Collection of Sacred Music, and to some degree, the Music of the Church, as well as many others, bear testimony to the propensity of addressing the Deity in strains originally composed for the stage, and which continue to be performed in theatres. Now it frequently happens that the admirers of Haydn's or Mozart's music, are at the same time devout Christians; they may recreate themselves during the week with the secular compositions of those great men, and on the Lord's day they hear perhaps the same music in the church, and frequently much injured by an indifferent arrangement. Can it be supposed that this kind of music, under such circumstances, increases devotional feelings? Holy love is the only singer of religion; where she takes possession of a heart, there she makes it to be that of a psalmist.

If the primitive Christians had sung their sacred hymns to theatrical melodies, then there would have been some apology for their conduct; they were chiefly illiterate, and men of mean rank, not acquainted with the refinements of life, nor with the study of the higher arts and sciences. But in this enlightened age, the compilers of Church Music have no excuse for arranging melodies to sacred poetry, which are almost constantly performed in our theatres. The greatest masters of their day have proudly contributed their talents by composing music for the Church, whose harmony penetrates the heart, and whose beauty and solemnity sway the mind; compositions which breathe an expression of the purest feeling, and the most genuine nature;—which so remarkably refresh those faithful Christians, who feel their need of lifting up their hearts to God in the heavens. In the storms and revolutions of the last centuries, much that was beautiful and excellent in the province of the arts and sciences was lost. The clear conception of truth, of simplicity and moral grandeur, no more awakened and nurtured, were succeeded by carelessness, frivolity, and indifference. This may be a sweeping remark; but it is nevertheless true, Messrs. Editors, that in the majority of modern Church compositions, there is not that inward religion, which endeavors to manifest itself in the construction of tones. By this I mean, that they do not appear to be the offspring of piety, or the childlike humble effusions of a heart which has been moved by the sacred truths of religion.

What then can induce our compilers of Church music to search in operas for devotional songs? Nothing but a love for lighter music, which may give relief to the more sombre songs; and if their rage for these melodies continues to prevail, we may expect that, in the course of a few years, most of the fashionable Opera music will be performed in the church. No wonder, then, if the organist plays some well-known overture as his prelude, or symphonies borrowed from secular music. He would but manifest his correct judgment by adopting that music which best corresponds with the melodies of the hymns and psalms. Reflecting Christians, however, have reason to be alarmed at this innovation of sacred enjoyment; and it is certainly a breach of common sense and propriety to sing in the church sacred poetry, to music which breathes too much of mere earthly feeling, for so holy a place. It is an abuse of sacred music much to be regretted, and highly injurious to devotion; it awakens ideas of secular songs and profane transactions; and though it may please the sense, it certainly cannot obtain the sanction of the judgment.

There are innumerable compositions of church music in existence, of composers who wrote in the 15th, 16th, and 17th centuries; and though the revolutions of taste and fashion may have diminished their popularity, they have nevertheless a gravity and grandeur, peculiarly adapted to the worship of God. I need only recal the names of Luther, Palestrina, Handel, Bach, Haydn, Mozart, and other eminent composers; men who knew the responsibility of their calling—whose hymns breathe devotion, humility, faith, hope, love, trust, confidence, resignation, and admiration of eternal Power; and which with the same dignity and heart-elevating simplicity, praise the mercy, goodness, forbearance, and infinite glory of the Lord. Compilers of choral harmony will find among the *sacred* compositions of these excellent musicians, what they search for in vain among their theatrical music—harmony which assists in imparting feelings of pure religion; which can raise the soul to heaven, and bend the haughty spirit to contrition. If they desire to produce novelties in their music books, why do they not avail themselves of the compositions of living composers? Our age has men of superior talents, who seem to consider it their duty and their delight to improve Church Music, and to increase the songs of Sion. I will only mention Cherubini, Neakomm, Hummel, G. Weber, and many others, whose numerous compositions for the Church are by far preferable, and much better suited to sacred poetry, than theatrical melodies.

Germanicus.

## OFFICES OF THE CHURCH.

### ON REPEATING ALOUD THE RESPONSES OF THE LITURGY.

The design of the following remarks is to induce a more general practice of repeating *aloud* the various responses of the Liturgy of the Church, than at present prevails in our congregational assemblies.

The subject is one of deep importance to *all*, because prayer is one of the highest duties, as well as privileges, a Christian possesses; and therefore, the *manner* in which it is offered, publicly and privately, should be made a matter of due consideration. In doing this, however, we cannot but notice the almost total negligence with respect to the forms and customs prescribed by the Church for her worshippers. The priest is directed to read a sentence, while the people are silent; then the people are to read another passage *with an audible voice*, the minister in his turn keeping silence. But the whole beauty and effect of this interesting mode of worship is lost by the congregation assuming the character of idle spectators, rather than worshippers of the living God. It may be useful, therefore, to inquire into the causes of this negligence, in order to prepare the way for its removal.

Is it imagined that the responses belong solely to the clerk? Nothing could be more foreign to the intention of our Church, than that the service should be performed by two individuals. The clerk is only intended to *lead the people*, and thus avoid any confusion, which otherwise might arise.

Another hindrance with many may possibly be, a feeling of false pride or delicacy: they wish not to be thought better than their neighbors, and they think it sufficient that the *heart* be engaged. But when the *words of the lips* do not prove a corresponding interest of the heart, it strongly indicates an indifferent spirit and a wandering mind. It was this that made Eli suspect Hannah of drunkenness; "she spake in her heart; only her lips moved, but her voice was not heard."

Perhaps others plead the *fatigue* of such a practice; and yet these very people on *other subjects* can talk *long and earnestly* without making this complaint. What! shall it be said, that while the poor deluded Roman Catholic makes his pilgrimage, barefoot, for miles, to the shrine of his favorite saint, to expiate, as he supposes, his sins; perhaps at the same time *repeating a host of prayers* for the same purpose—shall it be said that the trouble or fatigue is too great *for one professing religion and worshipping* the one true God, the Lord of heaven and earth, to pray aloud, and to ask earnestly for those blessings which he is ever ready to bestow?

But as the practice of remaining altogether silent has now continued so long, perhaps some will make *ignorance* their excuse. Then, indeed, have they heard in vain, Sunday after Sunday, these words from the minister, 'I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace.'

Having noticed a few of the *hindrances*, we proceed to consider some of the *advantages* to be gained by this practice.

Those who complain of the difficulty of keeping up the attention throughout the service, and those who, going a step further, sleep away a portion of the time, when they ought to be, more than at any other, particularly attentive, would find this a wonderful assistance to their devotion. Those feelings arise from a want of some *actual business to perform*. On ordinary days, when they are fully engaged, no such complaint is ever heard. The services of the Church of England are admirably fitted to produce *very contrary effects* to these, and therefore the fault must be in the people *who neglect their own individual duty*.

In a place of public worship, there are often many trifling circumstances, which take off the attention and hinder the devotion of those present, which would scarcely be noticed, if the congregation were more attentive to this part of their duty. Were all present to join with their voices, as well as their hearts, the devotion of each would be raised to a higher tone; in fact, we can scarcely form a conception how inspiring a mode of worship ours would be, if the hearts and tongues of all united in prayer and praise. A whole assembly of believers confessing their sins, imploring pardon, and celebrating redeeming love, with one heart and one voice, would be the most sublime contemplation that the human mind can grasp at on earth. And how nearly would it resemble that heavenly host, standing round the throne of God, whom St. John represents as "*saying*, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And," he continues, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

If these be among the many advantages to be gained by joining *aloud* in public prayer, it is equally clear, *they are all lost by abstaining* from so profitable a practice. Join, then, your voices together; let your united prayers ascend as incense to the skies, and in answer to the petitions of the minister, let the fervent "Amen," or the heartfelt response, "We beseech thee to hear us, good Lord," burst from every lip, and prove how much you desire an answer and a blessing. Your minister will be encouraged, he will feel that he is not offering cold or formal prayers, but uttering the real sentiments of every heart before him.

Those among Sunday School Children, who are able, should be directed by their teachers to pursue this course; much good may result from it in several ways. Heads of Families should endeavor, as well by precept as example, to persuade others, while they pray with the spirit, to pray with their voices also. And from the Pulpit it should be recommended to *the whole congregation*, to let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven. Thus another great hindrance will be removed, as many would gladly join audibly, had they but an example set. Why come to a place of *public* worship, and yet refuse to join *aloud* in the prayer? To be silent, is to make that *private* which ought to be *public*. If we are recommended, by an apostle, to teach and admonish with psalms and hymns and spiritual songs, surely it is not less proper to assist each other with our prayers.

Were half the breath so vainly spent,
To heaven in supplication sent,
Our cheerful song would oftener be,
'Hear what the Lord has done for me!'

*Christian Guardian.*

## DEVOTIONAL.

### DEVOTIONAL SCRIPTURE READING.

*My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.* Ps. cxix. 48.

Scarcely any expression seems to be equal to set forth the fervency of David's love and delight in the ways and word of God. Here we find him "lifting up his hands" with the gesture of one who is longing to embrace with both hands and his whole heart the object of his desire.* Perhaps, also, in "lifting up his hands unto the commandments," he might mean to express his looking upward for assistance to keep them and to live in them. But how humbling this comparison with ourselves! Alas! how often, from the neglect of the influence of the Spirit of God, do our "hands hang down," instead of being "lifted up" in these holy ways. We are too often content with a scanty measure of love, going from day to day without any sensible "hungering and thirsting after righteousness;" neither able to pray with life and power, nor to hear with comfort and profit, nor to "do good and to communicate" with cheerfulness, nor to meditate with spiritual delight, nor to live for God with zeal and interest, nor to anticipate the endurance of the cross with unflinching resolution—the soul equally disabled for heavenly communion or active devotedness. Oh! let us beware of looking for ease under the power of this deadening malady. Let us rather struggle and cry for deliverance from it. Let us subscribe ourselves before God as wretched, and helpless, and guilty. Let us encourage ourselves before him with the thought, that he can look upon us and revive us. Let us "take hold upon his covenant," and plead that *he will look* upon us. Let us put him in remembrance of the glory of his name, which is much more concerned in delivering us out of this frame, by his quickening and enlivening grace, than in leaving us, stupid, corrupt, and carnal, in it. Let the professing Christian awake; or beg of the Lord to awaken him. For if his cold sleeping heart is contented with the prospect of a heaven hereafter, without seeking for a present foretaste of its blessed enjoyments, it may be a very questionable matter whether heaven will ever be his. If, however, there is delight, it will cherish an habitual meditation in the statutes; for he, "whose delight is in the law of the Lord, in his law doth he meditate day and night." The breathing of his heart is—"Oh how love I thy law! it is my meditation all the day." It is in holy meditation on the word of God, that we are led to feel all the different changes of the spiritual life, and to bring into exercise all the graces of the Spirit. What is the acting of faith, but the reliance of the soul upon the promises of the word? What is the sensation of godly fear, but the soul trembling before the threatenings of God? What is the object of hope, but the apprehended glory of God? What is the principle of desire or love, but longing, endearing contemplations of the Saviour, and of the Gospel blessings manifested in him? So that it is hardly possible to conceive of any effectual workings of grace separated from that spiritual meditation in the word, which, under the teaching sought from above, draws out its hidden contents, and exhibits them to the soul as the objects, upon which the principles and affections of the divine life are habitually exercised. Not that any benefit can be expected from meditation, even upon the word of God, as an abstract duty. If not closely joined and mixed with prayer, it will most probably degenerate into dry, speculative study. Unless it be applied to some distinct practical purpose, it will be unedifying in itself, and unsatisfactory for the important ends designed by it, the discerning of the mind of God, and feeding upon the rich provisions of the Gospel.

Let it be a matter of daily inquiry—Does my reading of the word of God furnish food for my soul—matter for prayer—*direction for conduct?* Scriptural study, when entered upon in a prayerful spirit, will never, like many other studies, be unproductive. The mind that is set upon it, is fitly set for bearing fruit: it will "bring forth fruit in due season." Meditation kindles love, as it is the effect of love—"While I was musing, the fire burned." "Whoso looketh into the perfect law of liberty, and continueth therein, this man is blessed in his deed." But let us take heed that the root of religion in the soul is not cankered by the indulgence of secret sin. In the midst of the most abundant income of Gospel ordinances, we may prove spiritual beggars, unless a diligent keeping of the heart preserves the inner man in a healthy and vigorous frame.

*Bridges on Psalm* cxix.

* [The allusion here is probably to an attestation, or vow of obedience, signified and accompanied by the 'lifting up of the hand.' *Eds. Churchman.*]

### PRAYER FOR DIVINE TEACHING.

*Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.*—Ps. cxix. 33.

What a high and heavenly privilege is it to be under the teaching of our gracious Lord!—"Lord, to whom shall we go?" "Who teacheth like thee?" Who can effectually teach beside thee? Have we not found in coming to thee, that the invincible unteachableness of the dullest heart has been overcome, sight given to the blind, and understanding to the simple? Spiritual knowledge, however, will prove of little avail, unless it is employed for the purposes of practical obedience. What do we gain by the discovery even of important truth, if our own hearts and lives be not moulded into the likeness of it—if we do not feel its influence, enlightening, persuading, constraining the soul unto "the obedience of faith?" Perhaps it may be considered one of the most striking proofs of the divine origin of the "statutes" of Scripture, and of the seal of God stamped upon them, that there is no thought of our heart connected with Christian practice, that is not, in this holy book, directed to its proper end. How often do we see the most clear instructions in the regulation of our conduct, flow from single sentences or expressions in these "statutes;" evidently proving an infinite wisdom in their distribution, a reference in the eternal mind to every detail of practical duty, and a divine power and unction applying the word to the several circumstances of daily conduct. For indeed, what mind but the mind of God could have comprehended, in so small a compass, such a vast system of instruction? In this view, therefore, prayers for divine teaching are intimately connected with the principle of obedience. For how can we "keep" a way which we do not understand? And who was ever taught the way of the Lord's statutes without marking in them a spiritual beauty and sweetness, that needed no other constraint to win and direct the heart? Walking in this path we may derive a comfortable evidence of union with the Saviour—"the love of God is perfected in us"—and our confidence is established before God. Yet the way is narrow, easy to mistake, and indeed impossible to find, except the Lord teach us daily by his Spirit, as well as by his word. And therefore we go on to the end with this prayer—"Teach me, O Lord, the way of thy statutes." But the object nearest to the believer's heart, and that which causes many an anxious, and too often many an unbelieving thought, is perseverance unto the end. He is not satisfied with transient emotions of love, or a short-lived course of sincerity. The burden of his prayer is, that his walk may be steady—uniform—"unto the end;" always intent upon the mark. And this crowning blessing is secured by the promise of divine teaching, and seals to him the hope of victory over his spiritual enemies, and the participation of the Saviour's glory. Confidence, however, without prayer, is most daring presumption. What a mercy to be interested in that covenant, which engages for the continuance of believers in this "way of God's statutes!"—"I will put my fear in their hearts, that they shall not depart from me. I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people."—*Bridges on Psalm* cxix.

### CALLING THE HOUR.

When passing at a late hour through the streets of the metropolis, we may observe that, at particular periods, some of those who are still abroad and moving about, begin as by a sudden impulse to run. What is the cause of this? Is it some alarm of fire? Is there some midnight disturbance, or broil? No. The watchmen are *calling the hour*.

Thus they are *reminded* of the time of night. Probably it is later than they supposed. Their arrival is looked for with displeasure or anxiety; they quicken their pace and hasten home.

These persons have no *new* reason for increasing their speed. The night would be just as far advanced, if there were no watchmen to tell them so. Yet they hear the hour; the admonition is of service; and they profit by it.

Let not, then, our spiritual watchmen cease. Let them lift up the voice and make themselves to be heard: and however some may object, and complain of the disturbance, still let them go on through the night, and cry the hour.

*Thoughts in Retirement.*

Hint to Smokers.—The following anecdote is taken from *The Village Blacksmith*, a work lately published by Mr. Jas. Everitt, of Manchester, England. On one occasion, Samuel Hick, the village blacksmith, a man well known in Yorkshire, and well esteemed for glowing piety and warm singleness of heart, visited a poor, sick, and aged widow: "After encouraging and praying with her, he put sixpence into her hand—the sum total, it is believed, he had upon his person at the time. She appeared overpowered with gratitude, and he was deeply affected with the manner in which it was expressed. It suddenly occurred to him, and he internally accosted himself—'Bless me! can sixpence make a poor creature happy? How many sixpences have I spent on this mouth of mine, in feeding it with tobacco! I will never take another pipe whilst I live: I will give to the poor whatever I save from it.'—From that hour he denied himself."

We cannot but entertain a very low opinion of the man, who *professedly* belongs to any religious society, and yet evinces an indifference to the interests, and a hostility to the institutions and doctrines of that society. There is in such conduct a disregard of solemn obligation, an inconsistency and want of common honesty, which would not be tolerated in civil or commercial associations.—*The Presbyterian.*


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